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## A DISCOURSE

DELIVERED IN THE FIRST CONGREGATIONAL CHURCH, NEW ORLEANS, FEB. 18, 1849,

BY REV. THEODORE CLAPP.

"And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord."—*Mark* 12, 29.

In the verse immediately preceding this we are told that one of the scribes asked Jesus, which is the first commandment of all? or which is the most important doctrine revealed in the Bible? The text contains our Savior's answer to this question. He affirms, in the most plain, simple and unambiguous terms that the doctrine of the Divine Unity is the foundation of the Christian system. All clergymen of every name and denomination in Christendom profess to believe in one only living and true God. They all teach that there is but one uncreated, self-existent, infinite and eternal Being, by whom all worlds were made, by whom they are upheld and conducted along the fields of illimitable space, and the ages of endless duration, to the accomplishment of purposes only great, glorious, perfect and divine.

If, then, there is but one God, in what sense are we to understand the term Trinity when applied to the Supreme Creator? The importance of this question consists chiefly in the fact, that its answer is extensively adopted as a test of clerical character and qualifications. If a clergyman embraces the Trinity in Unity, as it is called, in general estimation the purity of his principles and religion is placed beyond the reach of suspicion. His official standing is considered unimpeachable. He is countenanced by the most numerous, influential and respectable part of the religious community. And, although his abilities as a scholar and divine are of a very humble order, he is patronized on the ground that his expositions of divine truth however dull and common place, will not expose his votaries to any fatal, alarming or essential errors. But if a minister of the gospel of the most distinguished reputation for genius, learning and moral worth denies the doctrine of the Trinity; professing Christians generally do not regard him with a warm, unlimited and affectionate confidence. They will freely admit that a Unitarian may be a man of the most lofty and unbending integrity, of the most extensive scientific acquirements, and entitled to an elevated rank among patriots, philanthropists and philosophers, but they seem unwilling to grant that it is even within the limits of possibility that he should be endued with the *spirit of sincere, humble* and evangelical piety. Speaking of such a person, they often exclaim, how perfect would he be if he were to become a Trinitarian, or sound in the faith. Then he might, indeed, appreciate the wonders and glories of vital, practical, experimental christianity. With respect to the Middle, Western, and Southern States of our Confederacy it is especially true that the fates and fortunes of a clergyman are determined by his peculiar views in regard to Trinitarian theology.

In this state of things I feel constrained to proclaim my opinions concerning the Trinity without the slightest reserve, concealment, subterfuge or equivocation. And I shall take the liberty on the present occasion to adopt the style which is current in ordinary or common conversation. If I were to use the technical terms of theological science, my discourse would be alike unintelligible and uninteresting. Also, especial efforts will be made to avoid uttering anything calculated to wound the feelings of the most devoted and conscientious trinitarian.

I propose, first, to set before you those views concerning the Divine Nature which are actually avowed and taught at the present day, by those clergymen usually denominated Trinitarians — Secondly, I shall examine the principal objections which have been urged against the belief of those called Unitarians.

All the theories concerning the Trinity now extant, may be reduced to the four following formulas or definitions:

### DEFINITIONS OF THE TRINITY.

First—in the one only living and true God, there are three persons: Father, Son, and Holy Ghost. But of these the Father is supreme, and alone uncreated and self-existent. The Son, at some unknown epoch of an eternity past, proceeded forth from the Father, and the Holy Ghost is a procession from the Father and the Son united. This view of the Godhead was established by the Council of Nice, which met in the year 325. This famous body applies the title *God* to our Saviour, but calls him *God out of* or *derived from God*, and thus does not make him a self-existent and independent being. Nor did this Council represent the Holy Ghost as self-existent and independent. Of course, there is not a Unitarian living who cannot consistently subscribe to the Nicene creed, so far as the unity of God is concerned.

Second—in the Divine Nature there is a Trinity of persons: Father, Son, and Holy Ghost. But these persons are no: distinct, individual and self-existent beings. Their essence and relations are a mystery which the Bible leaves unexplained, and respecting which we can form no ideas, state no facts, lay down no premises, and draw no conclusions. This holy, blessed and glorious doctrine, must be received upon the principles of an implied faith. I believe this is the definition of the Trinity sanctioned by all orthodox clergymen now living, of every name and sect.

Third—The terms Father, Son and Holy Ghost have been employed by some Trinitarians to designate simply the three characters or relations of Creator, Redeemer, and Sanctifier. Or the one only living and true God takes care of us as a Father, redeems us by his Son, and purifies us by his Spirit. Now it is self-evident that each of these formulas denies Tritheism, or a plurality of agents in the Divine Nature. They all concur in asserting the unity of our Heavenly Father.

Fourthly—At the close of the four theentury, what is called the Athanasian creed sprang into existence. This affirms the divine persons to be real substantial beings, or three distinct and equal infinite minds, united by a mutual consciousness of each other's volitions and acts. It declares that Father, Son, and Holy Ghost are distinct, individual, self-existing beings, as really separate from each other, as Peter, James and John, or Washington, Adams and Franklin. They converse together, form the most exalted society, and fulfill different offices in the administration of a boundless empire. This form of the Trinity is now obsolete. It is unnecessary, therefore, to make any comments on its absurdities. All orthodox ministers of the present day profess to believe the doctrine of the Trinity without attempting to understand or explain it; that is, they hold the phraseology of the doctrine sacred, but attach no definite meaning to it.

Professor Stewart of Andover, one of the most illustrious defenders of Trinitarianism this side of the Atlantic, declares that the only safe definition of the Trinity is to say that it is *three somewhats, somehow united* in the Supreme Being. Such a statement, did it not relate to a subject of overwhelming solemnity, would only excite a smile. The orthodox world, after putting forth all their powers of research and metaphysical acumen for fifteen hundred years, have discovered, forsooth, that there are *three somewhats, or distinctions somehow, united* in the Infinite Father.

Now, the fact which I wish here in a particular manner to impress upon your minds, is the entire harmony of all Trinitarian views existing at the present day with the declaration of our Savior in the text. Every accredited definition of the Trinity is preceded by the words: "Hear, O Israel, the Lord our God is *one* Lord;" not two, three, twenty, &c. Every clergyman in the Christian world is, strictly speaking, a Unitarian; that is, a believer in one only living and true God. Strictly speaking, there is no difference between Unitarian and Trinitarian theology, in regard to the unity of the Divine Nature. Both affirm that God is one uncreated, self-existent, indivisible and infinite mind, and that there is but one such mind in the boundless universe. I feel quite sure that the accuracy of this statement cannot be controverted.

What, then, is the nature of those objections which so extensively prevail against the Unitarian belief? This question we shall now attempt to answer.

### UNITARIAN BELIEF, ON REASON AND REVELATION.

First—We are accused of exalting the authority of reason above that of the Bible in religious matters. That is, when the dictates of reason and the explicit declarations of scripture appear to us to be contradictory, we deliberately adopt the former and renounce the latter. This statement is entirely erroneous and deceptive.—We regard the sacred writings, fairly interpreted, as the unerring standard of faith and practice. We use reason in our inquiries after religious truth and the communication of it to others, in conformity with those rules which are sanctioned by the clergy and theological professors of every orthodox denomination in christendom.—By reason we try to make ourselves acquainted with the history, inspiration and meaning of the word of God. We bow implicitly to the declarations of the inspired writers, however mysterious or incomprehensible they may appear to human reason. We see nothing in the New Testament any more mysterious than the law of gravitation, the connection of our minds with our bodies, or the diurnal and annual revolutions of the globe which we inhabit. Only convince us that Jesus Christ and his apostles actually taught certain doctrines relative to the mode of the Divine Existence, and we will not repudiate them on the ground that they are incomprehensible. Bishop Horne, of the English church, in a work on the study of the scriptures, remarks that when the literal interpretation of a particular text involves what is to our reason absurd, contradictory or false, we must understand it in a figurative sense. For example, many passages of the Bible represent God as having a human body. Now, we must regard these as metaphoreal expressions, or else make the Bible assert what is untrue and blasphemous. The Unitarians endeavor to follow this rule. In their interpretations of sacred writ they admit the mysterious, but reject the absurd or contradictory. But all the Trinitarians, recognize the same principle.

### THE SON AND THE HOLY SPIRIT.

Secondly—We are charged with denying the Son and the Holy Ghost. Unitarians believe as fully and firmly in Jesus Christ and the Divine Spirit as they do in God the Father. Allow me to set this matter before you in terms which cannot be misunderstood. In the form of evening prayer adopted by the Episcopal Church, the essential facts of the Gospel are expressed in those beautiful and appropriate words called the Apostles' Creed. In this article, the worshipper is taught to say: "I believe in God *the Father Almighty*, Maker of heaven and earth, and in *Jesus Christ*, His only Son, our Lord. I believe in the *Holy Ghost*, &c." Now, this formula is a just exhibition of the faith held by the Unitarian denomination. I have never conversed with an individual of this sect who does not subscribe with all the soul to the above mentioned creed.

In the Church of Christ, on Canal sreet, the rector utters the following prayer: "*O, holy blessed, and glorious Trinity, three Persons and one God, have mercy upon us, miserable sinners.*" Now, you ask me whether this pulpit can conscientiously offer the same petition? I answer, yes, with the usual explanations adopted by said church. For every Episcopal clergyman in the United States assures us, that he does not consider the term persons when applied to the Supreme, as designating three distinct, separate, self-existent, eternal Minds or Gods. All the teachers of this persuasion explain the Trinity, in accordance with one of the three first formulas before mentioned. Not one of them believes in a plurality of Gods. In substance, then, I have offered the same prayer this morning as that which is used in the church on Canal street.—To be sure, we have not employed precisely the same words, but we have, if sincere, sent up to Heaven the same adoring thoughts and devout affections. We have just prayed to the Almighty Father, Maker of heaven and earth, that he would be pleased to take care of us his children, to redeem us by his Son and to sanctify us by his Spirit. The Bible forbids our praying to more Gods than One. There is not a clergyman in all Christendom who presumes to offer prayer to more than one Supreme Divinity.—He cannot do so without degrading himself to the level of a Polytheist or an Idolater. Yet, simply because we don't use the term persons, our prayers are denounced as an infidel and heathenish abomination. What words can express the injustice which is done in this single particular? If all the clergy would only follow the Bible, and expunge from their various exercises those humanly devised words, Trinity, and Persons, the Church would be relieved at once from a host of errors, darkness, and deception. Be pleased to remember, that although we deny the existence of three Gods, we most firmly believe in the Father, the Son, and the Holy Ghost.

### THE DIVINITY OF JESUS.

Thirdly—it is currently reported that this pulpit denies the divinity of Jesus. The report has no foundation in truth. We as truly believe in the divinity of the Son as in that of the Father. They are inseparable. Not that there are two separate divinities, one belonging to the Father and another to the Son. We believe in the assertion of Paul, that God was literally in Christ Jesus, reconciling the world to himself. Let all human theories, touching this glorious topic, be trampled under foot. Let them be scattered to the winds. With unutterable joy, we take to our bosoms the simple statements of the evangelists. We read that when Jesus trod the vales and hills of Palestine, the very elements bowed down to pay him homage. One day he spoke to the billows of the ocean, in a raging storm, bidding them be still, and immediately there was a perfect calm. On another occasion, he cast his frown upon a tree in all the beauteous bloom and verdure of spring; instantly its foliage faded into the sear and yellow leaf of autumn. He spoke, and the deaf heard, the lame walked, and the blind recovered their sight. At his command the graves opened, and the dead returned to mingle again in the scenes of a mortal life. We know, therefore, that Jesus uttered true words, when he said, I and my Father are one. The wonders of this union are not explained in the New Testament. The Trinitarian hypothesis on the subject we reject, with feelings of disapprobation and horror that no words can depict. But we know that Jesus is one with God in such a manner as to qualify him to accomplish all the purposes of his mission into our world—to deliver us from sin, sorrow, mortality and the grave, and to land us finally upon the shores of a bright, blessed, and peaceful immortality.—This is enough for us to know. Loftier, nobler views of the character of Jesus, cannot enter the human mind this side the grave.

### ATONEMENT.

Fourthly—We believe in the atonement, notwithstanding the numerous and positiae representations to the contrary. Bishop Magee, one of the most popular and accredited to writers on the doctrine of the atonement, belonging the Church of England says, that to the question "In what way can the death of Christ be conceived to operate to the remission of sins?" "the answer of the Christian is, I know not, nor does it concern me to know, *in what manner* the sacrifice of Christ is connected with the forgiveness of sins; it is enough that this is declared by God to be the medium through which our salvation is effected."—Magee on the Atonement, p. 29, Am. edition. This identical ground is taken by every Unitarian in the land. We believe with all the soul, that Jesus "died for our sins;" that he died "the just for the unjust;" that he gave his "life a ransom for the lost race of Adam;" that he is "the Lamb of God, that taketh away the sins of the world;" that "through his blood we have redemption," forgiveness, "renewal to holiness," and "admission to the joys of an immortal world." We subscribe to every fact appertaining to the sufferings and death of Christ recorded on the pages of inspired truth. Yet, it is continually said, even in this city, that our Church does not celebrate the sacrament of the Lord's Supper, because we do not believe in the atoning sacrifice of the Son of God. With as much propriety might they call us atheists, and say that we neither believe in, nor practise the duty of worshipping Almighty God the Father. We are said to deny the sacrifice of Christ, simply because we do not swallow the thousand and one theories which the ingenuity of uninspired men has got up concerning the atonement.

### HUMAN DEPRAVITY.

Fifthly—It is very generally supposed that the person now addressing you disbelieves the doctrine of human depravity. But we have always taught the original innocence, and subsequent fall, and consequent sinfulness of all mankind, as stated in the Bible. I should have no eyes, no ears, no senses; I should be insensible as a stock or a stone, not to believe in the boundless woes, the numberless and nameless miseries that emanate from the moral corruptions of our unhappy and misguided race. We as truly and firmly believe in the fact of man's sinfulness as any Trinitarians that can be found. True, with respect to the origin, nature and penalties of sin, we do not adopt the gloomy notions of St. Augustine, John Calvin, or Jonathan Edwards; still we admit all that sacred writ teaches concerning the awfulness of sin. In regard to this and kindred themes, our motto is the Bible—the whole Bible—and nothing but the Bible.

### REGENERATION.

Sixthly—We believe that men are to be recovered from sin by a process which, in the third chapter of John's gospel, is termed by our Saviour regeneration. We believe in regeneration or the new birth. We believe that except a man be born again, he cannot see the kingdom of God; that "old things must pass away and all things become new; that the sinner must be "newly created in Christ Jesus," or be lost forever. In every instance, we believe, that this divine transformation is effected by the direct and almighty influences of the Holy Ghost operating on the human heart.

### RETRIBUTION.

Seventhly—We believe in hell. We believe in a hell this side the grave, and a hell beyond the grave. We adopt that definition of hell which is current and stereotyped and undisputed throughout the whole orthodox world. All admit that disembodied sinners cannot be subjected to any form of punishment or suffering inflicted by material agents. Future punishment must be purely mental or spiritual. The only particular with respect to which we differ from our Trinitarian brethren on the subject of retribution, is this: They hold that God will pour out his wrath on a poor sinner in a future world, merely for the purpose of inflicting upon him the most terrible and interminable sufferings. The Unitarian believes that future punishment will be paternal and disciplinary, and adapted to effect the final restoration of the sinner to the holiness and happiness of God's eternal kingdom.

### RECAPITULATION AND REMARKS.

In the light of this subject, my friends, you see how utterly groundless, unreasonable, and unrighteous are the objections so confidently and generally urged against the Unitarian belief. Not one of the criticisms above mentioned is true. Not one of them, up to this day, has been substantiated by sound discussion and legitimate reasoning. It is no more erroneous to say that the Unitarians believe in the rectitude of murder, than to assert that they deny the authority of the Scriptures, or the Divinity of the Saviour, or the atonement, or the Holy Ghost, or the necessity of being born again, or the existence of heaven and hell. I challenge the whole body of our opponents to name one important fact or doctrine of the Bible which we impugn, disparage, underrate or distort.

We regard the mission, character, spirit and teachings of Jesus as the divinely appointed means of everlasting life. They give to the New Testament its peculiar and distinctive glory. Without these we might, perhaps, exercise faith in the existence of a God, who has spread around us these scenes of beauty and gladness, but could neither understand nor appreciate the riches of that future inheritance which the Father has prepared for his children. The simple and clear instructions of the Divine Saviour enable us to comprehend and use aright the ordinances and appointments, the fates and events, the trials and vicissitudes of this short, eventful and mysterious existence. Destitute of the revelation of Jesus, the mind of man has been compared to a star struck from its orbit, wandering in the regions of space and night, without beauty, order, purpose, or destination. He who has not been brought nigh to God by the interposition of his Son, sees nothing upon earth on which he can safely lean for happiness; he has no inward, heartfelt reliance; no worthy, adequate object for his ever-expanding aspirations, and no suitable asylum to which he can betake himself in the hour of sorrow, bereavement, sickness and death. Such an one is but a poor, benighted, trembling spirit upon a bleak and awful waste, destitute and deserted—forlorn and forsaken. According to our teachings, Jesus shed for our redemption something more precious than the blood of a perfect man—a spotless martyr for the cause of truth and righteousness. On the cross was poured out the blood of an infinitely holy sacrifice; the blood of a Divine Redeemer pleading for a lost and guilty race; the blood "of a lamb without spot and blemish, slain from the foundation of the world." I verily believe that loftier, sublimer, more effective ideas than those which we attempt to inculcate concerning the propitiation, the reconciliation, or sacrifice of Jesus, have never entered the mind of man.

Hence we are deeply grieved to have a thought that this pulpit sustains an unfriendly or antagonistic relation to the orthodox churches in New Orleans. If the truth has been uttered this morning, we receive the same Bible, which is preached in the other pulpits of our city. We believe in the same God, the same Redeemer, and the same Holy Ghost; although we do not use the words *Trinity of persons in the Godhead*, because, we deem such language expressive of the odious doctrine of polytheism. We look out upon the wonders of the same revealed eternity; we bow down at the foot of the same cross; we denounce and condemn the same sinful actions; we profess to admire and obey the same laws of unsullied and immortal virtue. O! what a pity that those who have the same God, the same Bible, the same system of revealed truth, who are alike weak, and encompassed with infirmity, who must lie down together in the same gave, and who expect to share in the everlasting joys of the same heaven, should live as if they were enemies and opponents, rather than the dear children of one common and infinite Parent. There is something fundamentally wrong in all this.

You have often heard me say that I look upon the different denominations as so many scaffoldings on the outside walls of a temple that is building. If each were satisfied with his own, and not offended with his neighbour's scaffolding; if all would work together in finishing the temple; if all would look towards the one great edifice, and pray sincerely to the one great Spirit in obedience to whose orders it is reared, then all would fraternize, with mutual congratulations and fellowship; then all would toil to promote the same blessed kingdom, and God and Christ, and all heaven would smile down on this keeping of the great commandment of universal charity.

I have often been asked this question, if your church prospers, what will become of the other churches in New Orleans? I reply that our success will not in the slightest degree interfere with theirs, but will the rather promote it. We are only different planets varying, it may be in brilliancy and magnitude, revolving around the same great central and all-attracting luminary. I would not occupy this pulpit a single Sunday upon the desperate and soul-hardening principle that I must carry on an exterminating war with Christians of other names, that I must unfurl and plant the banners of this society upon the ruins of surrounding churches. O! No. We are on board of the same vessel, and must be lost together, or together reach the heaven of eternal repose. For neighboring churches we have no sentiments of hostility—but we have for them prayers, sympathy and co-operation, cordial respect and unfeigned friendship. We would not destroy one of them, nor interfere with their prosperity, had we the power to do so even by a silent and invisible wish of the heart. We love to extend to our brethren, however much they may differ in opinion from us, the right hand of fellowship; and when they decline reciprocating our advances, and turn away from us with a look of contempt and disdain, we are truly sorry, and could retire to weep in secret over the prevalence of an uncharitable spirit among the professing friends and followers of the same Lord.

### DUTIES OWED BY THE DIFFERENT DENOMINATIONS TO EACH OTHER.

My friends, the duties which the different denominations owe to each other, may be expressed in the following rules.

First—We must treat all those as Christians who consider the Bible as the only divine and unerring standard of faith and practice in religious matters. The Bible, the whole Bible, and nothing but the Bible, and every man his own interpreter, are the avowed principles of social intercourse throughout the Protestant world. In the sight of God it is just as wrong for me to denounce and condemn any person or body of persons because they do not agree with me in the interpretation of Scripture as it is to commit theft, highway robbery or any other offence against the civil laws. And in a really Christian community, it would be deemed equally dishonorable. It is my right to express, and spread by all lawful means, my honest opinions on religion, but I have no right to denounce and excommunicate those who cannot conscientiously adopt my peculiar sentiments.

Secondly.—In speaking or writing concerning the opinions of other churches, the utmost caution should be used to represent them with fairness and candor. I have never seen or heard an account of the theological views held by this pulpit, emanating from its opponents, which is not a gross and injurious libel. Why should I be so dreadfully misrepresented? I accuse no one. I advert to the fact with profound regret; I hope, also, with the spirit of Christian forgiveness. I would not treat another clergyman as I have been treated for all the gold of the universe. Defamation in regard to our temporal interests is a terrific evil; how much more so when it affects those spiritual interests, which cross the boundaries of time and the visible creation, and run on expanding forever.

Thirdly—We must avoid cherishing in our hearts anything like unfriendly or contemptuous feelings towards other sects and churches.—Diversity of opinion among Christians is no evil. It is a necessary and useful thing. The inhabitants of heaven have not the same sentiments in every respect; for otherwise how could there be progressive improvement in heaven? Milton compares growth in knowledge to the climbing up a steep ascent. If this be correct, then two minds, varying in intellectual advancements, although equally pious, will take different views of the same topic. But they should not on this account cherish unfriendly feelings towards each other. They should agree to disagree. These mutual dissensions and persecutions for opinion's sake merely, have turned christianity into a system of absurdity and mischief. They have given to it dark, harsh and revolting features. They have tracked its course sometimes with blood and fire, and always with the worst passions and the worst consequences. They have turned the hearts of believers into adamant, and have frozen up the great fountain of natural affection and benevolence. Christians, so called, have sometimes been more cruel than savages. They have armed the human tongue with the sting of vipers. They have caused the press to pour forth rivers of gall and wormwood. And the pulpit has been desecrated by being employed to thunder forth the bitter anathemas of ambitious and hardened polemics. This war about creeds has broken up families and alienated neighbors. It has sundered the bonds of civilized society, and caused thousands of the best men on earth to be hated and persecuted all their lives, and finally to be destroyed in common with the vilest culprits by the wheel, the rack, the gibbet or the cross. If you feel that God is any more friendly to your church than to other churches, you are actuated by the very spirit of anti-Christ.

One of the most celebrated divines of America said, on his death-bed, "that in his judgment, the greatest obstacle to the spread of pure religion was the disgraceful bickerings and feuds which prevail so extensively among the professed followers of Christ—among those whom Christ has loved; for whom he died; who will finally be placed at His right hand—and contentions, too, carried on for reasons which they will blush to recite before the last tribunal, and which will awaken shame, if shame can be awakened, even in Heaven itself." And this distinguished man was a Trinitarian.

In conclusion, allow me to be particular in stating, that I have not been speaking this morning in the name and as the organ of the Unitarian denomination throughout the United States. I have attempted simply to state my own belief, and rejoice in the hope that it is essentially one with all those pulpits called Unitarian in the different sections of our Confederacy. Amen!

## STUDY OF THE LIFE OF CHRIST IN THE GOSPELS.

[From an excellent article in the Christian Examiner for January, by Rev. Mr. Morison, on Neander's Life of Christ.]

We wish the attention of Christians could be drawn more earnestly than it has yet been to the study of the Gospels. If the life of Christ, as there taught, could be brought out to us distinctly in all its parts, we believe it would be, not only the surest evidence of their truth, but the best guide we could have to our religious thought. He who follows the Saviour through his ministry, with any thing approaching to a full understanding of his acts, will learn whatever is essential to us in our religion. We believe, that, if preaching were given more to bringing out in their fulness of meaning the prominent features in the life of Jesus, applying them to the present wants of the hearers, it would be far more edifying and instructive than it now is, and the state of our churches would be much more encouraging. We do not believe in dry expository preaching; nor would we have any one suppose, that, because he can answer all Allen's Questions on the Gospels, he is therefore well instructed in the kingdom of heaven. It is well for us to know the little external facts that illustrate Scriptural language, and still more important to be familiar with the incidents and events recorded by the Evangelists. But a mere outside knowledge is not what we mean, when we speak of a minute acquaintance with the Gospels. There are few kinds of learning, or preaching, more unprofitable, when it stops there. It is storing away the seed-corn in dry places, instead of planting it in the ground. But there is a way of dwelling on each event in the life of our Saviour till it becomes a quickening influence in our own hearts. There is a way of giving ourselves up to him till his words become spirit and life to us, and through them we are lifted up into communion with him. Then the truths which he has taught come home to us with power. His example becomes a thing dear and sacred to us. Our religion is no longer made up of abstractions or stiff rules of faith and practice. It is not Christianity,—a summary of truths, a code of laws, a collection of moral and religious precepts,—but the living impersonation of all that is true and holy in Christ, commending itself to us through the sweetness and majesty of his affections, drawing us by the strongest sympathies of our nature to him, that our holiest thoughts may be kindled, and our hearts burn within us. The word "Christianity" falls upon us like a piece of ice from the pulpit. It is not found either in the Gospels or in the glowing, impassioned Epistles of St. Paul. It was not Christianity apart from Christ, but Christ embodying Christianity, that dwelt within his Church in those days, dethroning the ancient idols, subduing kingdoms, and setting the world on fire with a new zeal and love. And if ever now an unusual Christian energy and zeal take possession of a community, it must be, not through the philosophy of Christianity, important as that is, but through Christ in his life and death, his sufferings and his joy, brought home to the conscience and the hearts of men. However much our preachers may please the fancy or engage the admiration of their hearers by profound treatises upon abstract doctrines and duties or beautiful illustrations of virtue and piety, it is not till they have learned to preach Christ, "the wisdom of God and the power of God unto salvation," that they will convert the souls of their hearers, and make them humble, devout, and joyful Christians.

The one essential thing that is needed in our churches is an affectionate, intelligent, reverential faith in Christ. We must be more like her who, with the loveliness of a heart offered to its Maker in the freshness of its first affections, "sat at the feet of Jesus and heard his word," till her inmost being was filled with the thoughts, penetrated by the love, and wrapped, as it were, in the very breath and atmosphere of his spirit. His truths then will have their fiting influence upon us, and our lives, by no forced and painful effort, but by the affinities of our souls to Jesus through their strongest affections, will become constantly assimilated to him, receiving of his fulness, and rejoicing in his love.

[From the Practical Christian.]

## SELF-DENIAL

The cross of self-denial and self-sacrifice for righteousness sake, in conformity with Christ's teachings and example, is indispensable to salvation from sin, and to all divine progress.

And what is self-denial? It is the renunciation of the worst kind of idolatry. It is submission to God the Father. It is consenting to give up whatever and all that does not belong to self—all that is evil. It is placing ourselves just where we ought to stand in the great family.—It is a relinquishment of all supposed importance, and all imagined gratification which God pronounces unsuitable to our own and the welfare of others. It is plucking out an eye, cutting off a hand, foregoing an accustomed indulgence for righteousness sake. It is throwing the whole soul and body confidingly into the ark of righteousness for present and eternal salvation. This unites all the children to their Father. Thus it fulfils the royal law, "Thou shalt love thy neighbor as thyself." But without self-denial men remain rebels against God, enemies to each other.

Self-sacrifice is only another name for the same thing, carried out into labors and sufferings for the good of others. He who denies himself within himself, thinks more and more of the ignorant, erring, sinful, miserable human race. He sees and feels more and more how lost, self-destroyed, ruined they are. He sees the vast and immortal capabilities of their natures. He feels the possibility of their redemption. He yearns and sighs over them. He knows what must be done in and for them, individually and socially. The love-tide of divine inspiration animates all his soul with high resolve and hope. He becomes absorbed into the grand purpose of seeking and saving the wanderers. His property, his learning, his talents, all that he is and has, he offers in sacrifice on the altar. It is his blessedness to give—his glory to serve—his mission to minister unto others, and, if need be, give himself a ransom for them, that they may be restored. This is sublime, Christ-like, God-like. We call it self-sacrifice. Yet in the end it exalts and enriches the purified self above all that heart can desire, or the mind conceive. Jesus is a perfect illustration of its operation, progress and consummation. The wisest and best of his disciples have all been distinguished for it as their crown of life and glory. How little is there of it in the great world!—Yet what can be done without it?

Think of reforming, elevating and blessing the now lost and degraded without it! Think of founding a new and happy order of society without it! As well attempt to build a castle on a quagmire. "No cross, no crown."

Self-humiliation is involved in the preceding. It is collateral with it. It can hardly be distinguished from it. It affirms that self-denial, self-mortification, self-abasement really exalts our moral nature to angelic, to divine greatness; that doing good to others is doing the highest good to ourselves. And by contrast it declares all that carnal and unregenerate man commonly worries himself to attain of worldly distinction and enjoyment to be low, base, mean, and ultimately disgusting. Is not this true? Have not even the most successful aspirants found it so? Exclaiming in the end—"Vanity of vanities, all is vanity and vexation of spirit." But taking the converse and contemplating the exaltation of those who really humble themselves to their true position, how perfect does the divine order and government appear! How beautiful the work of righteousness! How unsearchable the wisdom and goodness of God! How incomparably preferable the narrow path of the just to the broad way of ungodliness. How inconceivably excellent the great parental law of the Father of the Universe:—"Children, love one another"—"Bear one another's burdens"—"Help one another's infirmities"—"Whatsoever ye would that others should do unto you, do ye even so unto them"—Forbear with and forgive one another even as your Father doth you—Love even your enemies, and like Him be "kind unto the unthankful and evil." This is practical Christianity. And though in view of man's general corruption and perverseness we call it self-denial, self-sacrifice, self-humiliation, &c., it is *really* self-exaltation and enrichment. It is God's wise way of securing our highest and eternal good. Such is the foundation of principle on which I believe individuals and society must build, or remain lost and miserable.

[From the Boston Daily Advertiser.]

## ALIEN PAUPERS.

The arrivals of alien paupers, by sea, have been, in Boston, during the last ten years, as follows:—

| 1839 | 1840 | 1841 | 1842 | 1843 |
|---|---|---|---|---|
| 2,039 | 2,884 | 3,649 | 5,445 | 2,411 |
| 1844 | 1845 | 1846 | 1847 | 1848 |
| 4,602 | 8,550 | 15,504 | 23,176 | 25,527 |

The number arriving by land from Canada and Nova Scotia, cannot be so well ascertained, but it is supposed to be from 12,000 to 15,000 during the year of 1848—making say 40,000 emigrants who have arrived in Boston within the year.

It is estimated that there has been an accumulation of about 15,000 in the city and neighborhood, within two years.

As those who remain on the seaboard are generally the poorest who arrive, it would be natural to expect that a large share of them would become a public charge in a short time after their arrival, and the returns of the jails and almshouses fully answer this expectation.

In 1846 more than half of those who were committed to the House of Correction were foreigners; about one third of the children committed to the House of Reformation, and three fourths of the inmates of the House of Industry, were foreigners. In the same year (1846) more than half the "State Paupers" were foreigners, and of these 722 had come into the State within one year. During the year 1848, out of 787 male and female prisoners in the House of Correction, there were 525 foreigners, of whom 396 were Irish. In the same year, as appears by the "Pauper abstract," there were 4,643 persons relieved, as paupers in the county of Suffolk, of whom only 1065 "had a legal settlement in the county, or elsewhere in the Commonwealth;" and out of 9431 "State Paupers" *in the whole State*, there were 7,413 foreigners, of whom 1,494 had come into the State within one year.

Here we see a rapid increase in the proportion of foreigners in the House of Correction, and among the "State Paupers," as well as in the proportion of the latter who had come into the State within one year. It is an undeniable fact that foreign pauperism is growing upon us at such a rapid rate, *that some plan of relief must be devised*. In looking round for such a plan, the first thing which strikes us is, that these people must be made to support themselves, somewhere, and somehow, so far as they are physically and morally capable of doing so. It will soon become impossible for the cities, in which they accumulate, to support them by taxing the property of the citizens, and it is equally impossible to find employment for them all in those cities. Every field of labor is over-stocked with hands; the industrious and capable find it extremely difficult to get work, and those less well fitted for it have no chance.

Able bodied men and women, who have found it impossible to suport themselves at home, in the old country, and have come out here, with little or no property, in the expectation of immediate employment, find themselves quite as unable, in our large cities, to get a living, as they were at home. Misery leads to vice, and they degenerate rapidly into paupers or criminals, and fall, in a short time, to the public charge.

The same evils which existed at home, continue to press upon them here, and to react upon their richer brethren in the same way.

The transportation across the Atlantic, by which it was hoped they would be placed in a position to take care of themselves, and to become useful citizens instead of social burthens, has failed to effect that end. On the contrary, it has had the effect of heaping up the poorest and the least efficient members of the immense annual arrivals of emigrants, upon certain points where, in a few years, unless a remedy be found, they will be subjected to a more grinding competition, than they have left behind them in the old world. If matters go on as they do now, for many years, it will be a *misfortune* for an emigrant who has not sufficient means to reach our western States, to get conveyed across the ocean to our shores. He will find himself landed in a Lazar-house, without a chance of ever getting out of it. The reason is plain. The hungry multitudes keep flocking over from all quarters; from Ireland, and Germany, and France, and Belgium, year after year, all concentrated on two or three points on this side of the ocean, where the invalids, and helpless, of all kinds, are left, to increase and grow lean, while the main body, with more means at command, passes on to the great west, where they are soon settled and absorbed in the general population of the country. On the other hand if matters go on as they do now, much longer, the property of our cities will be at the mercy of the most needy classes. They will rule the elections, and the rich men will be driven from the cities by the exorbitant taxes, leaving the industrious men, of moderate property, to bear a burthen which they cannot bear.

Is there no means now within our reach, of avoiding this lamentable result? Is it absolutely unavoidable that we should allow pauperism to increase upon us, as an incurable disease, eating out our vitals! Cannot the money collected from emigrants be applied to ridding the cities and the Commonwealth *both* of this load! If the present laws will not allow of its application to that use, cannot our Legislature be brought to see the importance of the subject;—to see that it is not merely a question of whether the city or the country shall bear the greater part of an expense which must be borne, but whether the expense really need be or should be borne, and whether the judicious application of money now may not save the Commonwealth from an increased expense hereafter, and the growth of a vicious and troublesome population!

Cannot a large portion of the class which is a burthen here be placed, at a very moderate cost, in a position to support themselves in a few years, by removal to the Western country under proper regulations?

They have emigrated or been carried from their home under the idea that they should thus relieve themselves, and the community in which they might live, but they find, and we find, that neither of these results has been produced, because they have stopped short of the spot where their labor can be made available. Have we not the power of completing the movement for them, and thus securing to them and to ourselves the results they sought?

## SELECTED PARAGRAPHS.

FORCE OF PITY.—Soft pity enters at an iron gate.

A SAYING OF BISHOP HALL.—We should not draw a sword to kill flies, nor call for scorpions when a rod is too much.

TRANSFORMING POWER OF KIND WORDS. Kind words being dropped incessantly, at length vivify the petrified features; the statue begins to smile, speaks and laughs, and then bounds across the green sward with his children at play, metamorphosed into a happy man.

GENTLENESS IN TRAINING CHILDREN. Says St. Anselm, The gardener gives space and freedom to young plants, that they may grow and spread forth their sweet branches; and so should [parents and] teachers provide indulgence for the young, who are planted in the garden of the [family and school and] church, that they may increase and bear fruit to God. They ought not to be cramped and restrained by terrors, threats and stripes.

ROUGHNESS AND GENTLENESS. Your gentleness shall force,
More than your force moves us to gentleness.
The truth you speak doth lack some gentleness,
And time to speak it in. You rub the sore,
When you should bring the plaster.

WOMAN'S KINDNESS. When a world of men
Could not prevail with all their oratory,
Yet hath a woman's kindness overruled.

Napoleon once said, I win nothing but battles; and Josephine, by her goodness, wins all hearts.

REFINING POWER OF RELIGION.—Said Henry Martyn, 'Since I have known God in a saving manner, painting, poetry, and music, have had charms unknown to me before. I have received what I suppose is a taste for them; for religion has refined my mind, and made it susceptible of impressions from the sublime and beautiful.'

## COMMONWEALTH OF MASSACHUSETTS.

BY HIS EXCELLENCY

GEORGE N. BRIGGS,

GOVERNOR OF THE COMMONWEALTH OF MASSACHUSETTS.

### A PROCLAMATION

*FOR A DAY OF PUBLIC FASTING, HUMILIATION, AND PRAYER.*

"WILL A MAN ROB GOD?" This question of startling interest was put by the Creator himself, through the mouth of his prophet, to a disobedient and ungrateful people, who had been the objects of his care and favor, above all the surrounding nations. Following this enquiry, and from the same exalted source, is the declaration, "ye are cursed with a curse; for ye have robbed me, even this whole nation."

This is an instructive lesson, in which we read the influence of a nation's sins upon its destiny.

The progress of the People of this Commonwealth, from its origin to the present day, has been signalized by the blessings of Heaven. At this time, in common with our countrymen in other States, we are in the midst of plenty, and in the full enjoyment of high intellectual, civil, and religious privileges. But, whilst we are thus favored of heaven, it cannot be doubted, that there are among us public vices and individual sins, and a spirit of irreverence tow

time; lest, after all, I shall be found to have given them not a loaf, but a stone, not an egg, but a scorpion, not a fish, but a serpent.

Let me, O God, at all events and in all circumstances, sanctify thy Sabbaths; let no imagined necessity lead me to break in upon their sacredness. * * * Incline me, O God, to make thy Sabbath at all times a day of rest, and a day of holiness. * * * * * * * I would purpose and resolve for a higher pitch of observance than heretofore—though more in the way of animating than of multiplying thy services. Give me, in particular, to be more spiritual in my secret prayers, more attentive at church, more earnest, and, O Thou Giver of all grace, more successful with my children. [Dr. Chalmers.


# CHRISTIAN REGISTER

BOSTON, SATURDAY, MARCH 31, 1849.


## THE TRUE BELIEVER. A GOOD AND JUST MAN.

"A good man and a just"—such Joseph of Arimathea is said to have been. Each of the evangelists speaks of him, and each adds a remark descriptive of his standing and character. He is described by them, as "a rich man;" "an honorable counsellor"—"a good man and a just;" and "waiting for the kingdom of God." St. John, who speaks of him as a disciple of Jesus, qualifies his remark somewhat, by adding that he had hitherto been a disciple "secretly for fear of the Jews"—a fear doubtless of the personal consequences of confessing that he was a Christian; for the Jews had "agreed that if a man did confess that Jesus was the Christ, he should be put out of the synagogue."

It required then, and it requires now, some resolution to overcome the dread of exclusion and excommunication. Nor is it overcome, until moral courage, and the purpose to do God's will, triumph over personal feeling; and the victory perhaps cannot be considered as complete, until this personal feeling becomes one with the moral principle, and the consequences are contemplated and borne with patience, with equanimity, nay, with cheerfulness. The mere reproach of others is not so much the object of dread, where conscience approves; but it is the rupture of former ties, the sacrifice of former intimacies, the conversion of friendly looks into faces expressive of grief, and perhaps of alienation; the suspension of apparent usefulness—it is in such as these, rather than in any reproach or contumely, that we see objects most to be dreaded, and in encountering them there seems a peril like that of life itself. It is the renunciation, or for the moment seems so, of one's best means of usefulness and happiness; and this is like the renunciation of life. Certainly it is not strange, it is in truth human nature to pause in dread, ere a step is taken, which will be followed by such consequences. But when the reason is fully satisfied of the duty, and moral principle has gained the ascendency, and the martydom of feeling and of apparent usefulness has been encountered, then do the Savior's words prove true—that he who loseth his life shall find it. It is found in a serener peace, in the self-approving hour, with which the approbation of others, however desirable in itself, is not worthy to be compared. It is found in freedom from human bondage, in new fields of usefulness, that were of necessity hid until one has stepped beyond the old. It is found in other disinterested friendships, and in free sympathy with good minds before unknown. And we clearly see that if we had loved our lives, we should have lost them; if we had continued where we were, through the dread of unpleasant consequences, we should have been unhappy. But in forsaking all things, we again find all things. In losing all things, we again acquire all, yea more, by an hundred fold, as our Savior hath said, even life everlasting, with a clearer and richer hope of it enjoyed in the present world.

Such doubtless was the experience of Joseph of Arimathea, when having been really convinced that Jesus was from God, and believing his words and works, but not having avowed those convictions through dread of the consequences, he at last, as the evangelists Matthew and Mark unitedly describe it, "went in boldly unto Pilate, and craved the body of Jesus," and took it down from the Cross, and having wrapped it in fine linen which he had purchased for the occasion, laid it in his own new tomb hewn out of a rock. No act that he might have performed, could testify more strongly his regard for Jesus; none under the circumstances was a nobler manifestation of moral courage—that he should take the body of one publicly proclaimed a malefactor, and ignominiously executed, and give it a burial as of one of his own family, and such as only the rich and honorable ever obtained, with the additional privilege of being the first to repose within the pure, uncontaminated rock—a fit place for the pure, innocent Jesus, and fit event also that he should not only not see pollution, but even not be laid in its atmosphere, nor once breathe the noxious air of corrupt mortality, as he rose again.

The part which Joseph took at the death of our Savior, seems to have been presented by St. Luke as an example and confirmation of what he had declared him to be—"a good man"—good not in the general sense of moral goodness, but in the sense of benevolence and the performance of kind deeds. The same writer also mentions another act in conformity with the other feature of his character which he describes, of his being "a just" man. For he says that Joseph "consented not unto the counsel and deed of" his associates in the Sanhedrim, who plotted and who accomplished the death of Jesus. Such acts as this and the other were illustrative of a just and good man.

"A good man and a just"—"a disciple of Jesus"—an expectant of that approaching kingdom of God, whose great glory is, that it is a kingdom of righteousness, these were associated together in the character of Joseph of Arimathea, they were blended into one. Whether he was already a just and good man, and *therefore* believed in Jesus and waited for the kingdom of God, as did the aged Simeon who waited for the consolation of Isreal while as yet he had not seen the Lord's Christ, or whether he believed in God's promise of a Messiah—which is the same substantially as to believe in the Messiah already come—and therefore was a just and good man;—whether one's being a just and good man is the cause of his having faith in Christ, or his having faith in Christ is the cause of his being a just and good man, this is true, that to be a just and good man—an Israelite indeed—is the main thing. If faith in our Lord Jesus Christ is acceptable with God, it is because it involves, in indissoluble connection, the being just and good.

It is either because faith in Christ springs out of true confidence in God as a stream out of its fountain, as a particular fact from a general principle—and that fountain and principle the fountain and principle of righteousness in man—or it is because it eminently produces, by its actual workings, such a character. To expect to be accepted of God, and approved of Christ, except just so far forth as we are truly just and good, or on any lower terms than of being truly just and good, is to expect the reversal of that immutable declaration of our Lord—that "not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." True faith in Jesus Christ, and being a just and good man, are equivalent and interchangeable terms. They twain are one. And if one seems ever to take the precedency, it is as when man takes, in Scripture, the precedency of woman; while as woman is declared the glory of the man, so to be just and good is the glory of faith.

## SUNDAY EVENING AT FEDERAL STREET CHURCH.

The thirteenth of the series of union meetings was held last Sunday evening, at the church of Rev. Dr. Gannett; and though the weather was inclement, the attendance was good. The 382d hymn was sung, and prayer was offered by Rev. Dr. Barrett.

The chairman, Hon. Mr. Savage, opened the meeting with a few remarks, saying that here was no ambition or novelty in the statement of the resolutions; that the object of the meeting was to excite the heart, rather than instruct the understanding; that truth was the same in diversity, as the course of Nature was the same amidst variety—as Providence, as God, as Jesus Christ, his Messenger, was the same, yesterday, to-day, and all future time.

Rev. Mr. Alger followed the chairman.—Commencing with a remark on the purposes of meditation and communion for which we had assembled, he proceeded to say that no man can retain a stationary moral position. As well could the earth be stationary in its orbit. As a man who goes on a journey does not proceed far on a level, but passes over a diversified surface of hill and dale, so the Christian goes along—now on the level of indifference—now descends into the valley of humiliation—then ascends to the mountain-top of exultation and hope. We have, said he, our worse, our common, and our better hours. Let the hour passed in this sacred place be one of our better hours, in which the experience of life, and the thought that we must soon pass away from this world, shall produce a longing for a higher life, for communion with God, for spiritual peace and joy. If one is present who knows nothing of such a longing, it proves the deadness of his spiritual being. But he would take it for granted that all do experience the feeling of which he had spoken. There arises, then, the question—How shall it be satisfied? How shall the objects so ardently desired be obtained?

One way is by realizing, in the deepest experience of the soul, the presence and love of God. No person can be happy without receiving and returning the love of God; and there are few, except those whose hearts are crusted over with worldliness, that will not confess it, and say: "We feel it to be true—we have longed for communion with God; but have not attained to it. Is such a state attainable!" Most certainly, it has been attained by thousands, who have had peace in believing, and joy unspeakable and full of glory. Their experience establishes the fact that this life of God in the soul is attainable. It has been, moreover, proclaimed by all religions. There would be no religion without it. The Hindoo holds that by contemplation the soul becomes lost and absorbed in God, and, at death, is lost and swallowed up in his essence. There is truth here; but error also. The soul's individuality is not lost; but we may lose our cares, our fears, our sorrows. We may, in a plain and unmystical sense, be one in God. His joy shall be ours—his smile ours. Especially does Christianity, from beginning to end, promise this. Christ exemplifies it. The apostle Paul declares it, when he says: "Ye are the temple of God." What, indeed, is Christianity, but the life of God in the soul of man? We can, therefore, know God; and only by thus acquainting ourselves with Him can we be at peace. Give a man all things beside—place him in the midst of luxury and splendor, riches and honor, yet, if he have not faith in God, nor has clasped to his bosom this ideal of happiness, he is miserable.

The means by which we may know God, and obtain his peace, is first to take it for granted that He is. His existence is not to be reasoned out; but to be believed. An act of faith is the first step. Secondly—cultivate purity of heart; by which is to be understood more than is commonly meant. It is cleanness of life—it is to be fit for the in-comings of the current of the Divine life. There are affinities of a bad and a good heart, by which each receives to itself, and unites with its life, that which makes it worse or better. (3)—We should set apart times for lonely meditation and prayer. Prayer is to throw open the doors of our being, that God may come in. He is not far from every one. He surrounds us with his presence. As when one goes forth into the fields on a still summer day, and does not feel the breath of the air, until an exercise of thought enables him to realize its presence, and to feel its sustaining, quickening power—so do we live and move, and have our being, in God's presence, but do not realize it, except in our meditative hours. To quote a thought of Mr. Martineau, said Mr. A., let a man go into silence, and strip off all sluggishness, and lift off thought after thought, until he has reached the deepest place in his soul. Let him then open the window of his chamber and look out upon the heavens, and he will say: How near art Thou to me, O God, and yet have I not known Thee! Such a man has found the hiding-place of God. (4) Realize the presence of God. Says a proverb: Where we are one, God is another. And again—God comes to us without the ringing of a bell. See God in all things. Mr. A. concluded with alluding to the temple built of old, with so much magnificence, as God's dwelling-place; yet, a man of pure thoughts and holy life was a better temple still. Let us each ask, therefore—Do I live with God? Can it be said of me, as it was of Abraham, I am a friend of God? Do I live receiving and returning the love of God?

Hon. Stephen Fairbanks said, that in view of the course of meetings now continued for three months, the inquiry presented itself, what is to be their effect? Favorable, he doubted not, to the interests of true religion. There has been, he observed, an entire absence of sectarianism. Sects there are, and probably will be, so long as Christians are on the earth. But said he, it is a gratifying fact, that the time had arrived when Christians can meet to discuss religious matters without indulging in language of proscription against others who differ from them, and he hoped it would continue to be so, and become universal. Our Savior had declared, Where two or three are gathered together in my name there am I in the midst of them." Surely if He is here, we cannot proscribe our brother who bears his image. I am, said Mr. F., a Unitarian, and yet I have noticed with pleasure that the name Unitarian has been only once or twice mentioned at these meetings. He who takes his faith from that book above you, Mr. Chairman, need not trouble himself about being of one sect or another. Life is too short to allow us to be engaged except in the removal of the sin and misery that fill the world; and for their removal Christians are responsible.

Mr. F. spoke of the inestimable Christian privileges which we enjoy, as heightening our obligations of duty. The performance of duty is also the test of the genuiness of our faith.—We might say we believe the words of Christ—his sermon on the Mount—still our works must be the evidence whether we truly believe. "Do our works then," said Mr. F., prove we have faith! He would leave each to answer for himself. For his own part he felt he was not what a Christian worthy of the name ought to be. Surrounded by so many things that draw away the mind from God and duty, it required a great effort to live the true Christian life—and to be a Christian in the true sense was a great work. We are to save ourselves, and save others. We are bound to Christianize all around us. And how shall we do it!—To one who asked how the French Revolution was brought about, it was replied, said Mr. F., that the thought of it was probably conceived at first by one mind, and then communicated to another, and mutual pledges were given and received to accomplish the work. How shall *spiritual* interests, which are supreme above all temporal, be promoted in our city and state! Let us who are here pledge ourselves that so far as in us lies we will accomplish the great work.

Doct. Thompson, of Charlestown, followed Mr. Fairbanks. Said Dr. T., (addressing the Chairman.) I feel very sensibly subdued by the sacred influences around me—standing here in a Christian Church, at the foot of this altar, where ministered that eminent servant of God, and apostle of humanity and righteousness, whose name we all so reverence. I rejoice, continued Dr. T., to take part in this great Christian movement, because I feel that every human being is deeply interested in the glorious gospel of the blessed God.

Dr. T. considered it an auspicious sign of the times, that the Bible was viewed as a revelation *of* man, as well as a revelation *to* man. Said the Psalmist, "Lord what is man that thou art mindful of him! or the son of man that thou shouldst visit him!" The Lord is mindful of man because man is his child! Is it anything strange that a Father should visit his children? And is there a spot where there is no trace of these visitations of God to man, his child? Does not every man put forth a religious nature? Must he not have something to worship, and in this disposition to worship does he not show a religious nature? Whether we take the record that man was originally created in God's image, or whether, as some philosophers say, we regard his distinguishing endowment as the moral sense, it did not matter—God is the author of man's nature, and all religion is founded on a true principle, even if it made some bow down before idols. Man's nature must worship something out of and regarded as above itself.

On what, said Dr. T., does Christianity rest? On the great truth that God is our Father. It recognizes all men as his children, but makes the distinction that some are obedient and others disobedient. My theory, said Dr. T., is, that every person is one of God's Christs. Jesus, our elder brother, differs from us in that he was perfect, and in all things has the preeminence. There is in every human heart an appellate jurisdiction to which the gospel can make its appeal. The heart is that susceptible point where the lever of the gospel is to be put, and there is no want of power in the force applied. Man may be sadly disobedient, and wander far away from his Father's house, like the prodigal son; yet not from the reach of hope—for he might come to himself. And here, Dr. T. said, in allusion to sectarianism which had been mentioned, he could not but indulge in one sectarian remark, viz: if the doctrine of total depravity be true, the worst thing that could have befallen the poor prodigal would have been to come to himself. Returning to his Father's house, what was his reception? The Father received him, rags and all! What a lesson to self-righteous Christians.

The practical application of the matter is this, if God be our Father, then ought we to honor, love and obey him. And when we pass from this thought to consider that he is also the Sovereign of the universe, what is the result but that his will is the supreme law, and we can be happy only as we obey Him. Under those circumstances in life which produce a great deal of complaint, as when grown up children murmur if one does not receive so large a portion as some of the rest; under whatever trials, we should reflect that no cross is laid on us but what is best. We should exercise perfect submission, refer all events to God's providence, and fall back on the goodness of the Universal Father, safe in the covenant of his eternal love.

Dr. T. concluded with allusion to his personal experience. He had already passed far into the shadow of age, having reached his 68th year.—He had had his losses and crosses; he had suffered disappointment and bereavement; and he had found but two things on which he could lean—a firm religious faith, and a faithful discharge of duty. On these two pillars every human soul could repose, and say: "Father, thy will be done!"

Mr. Geo. W. Warren said that in using the word Unitarian at a previous meeting, he did it in no sectarian sense. The Unitarian faith had been to him the road to his Father's house, and for that reason he could not help prizing it. He meant also to have added, that if Unitarians would only be more faithful to the teachings of their faith, they would win more the respect and the confidence of their fellow Christians of other names.

Rev. Mr. Folsom said: It was a remark of Cecil, an eminently wise and Christian minister of the English Church, "I remember the time, even after I became really serious in religion, when I wondered not at Paul's speaking of Christ, but at his talking of him in such hyperbolical terms and always dwelling on the subject. Whatever topic he began on, I saw that he could not but glide into the same subject. But I now understand why he did so, and wonder no more. For there is no other subject comparatively worthy of our thoughts, and therefore it is that advanced Christians dwell on little else. I am persuaded that the whole world becomes vain and empty to a man in proportion as he enters into living views of Jesus Christ."

Here then is revealed the method by which "spiritual interests" shall become to us "real and supreme." It is in the life of Christ that we most clearly see this great principle; we feel it as we listen to his teachings; and beholding as in a glass the glory of the Lord we shall be changed into the same image, by the power of the Spirit emanating from Jesus, as virtue from his person, in the days of his flesh, healed her who did but touch the hem of his garment. It is as we behold the Father in Jesus, that we become transformed into the divine character of holiness and goodness. Not chiefly by looking forth upon the starry heavens, not by looking into our own souls, for the manifestation of God, not by dwelling on abstract truths, shall we become like our Father in heaven, but as we contemplate him in his Son Jesus Christ. Why did the Hindoo, who by contemplation hoped to be absorbed in Divine things, yet so fail to attain what he sought? Because he dwelt on abstract ideas. He had not the Father manifested in his only begotten Son.

But every truth revealed we must carry into practice; we can know the truth only as we shall live it.

Here a stanza was sung by the congregation.

Rev. Mr. Winkley said, Why cannot every Christian say, "He that hath seen me, hath seen the Father." We all can be, a great deal more than we are, like the Divine image presented in Jesus. Surely he should not be so far removed from us into the past, and God seem so high above us in the heavens. But we should be one in Christ, and the Father dwell in us as in him.

Mr. W. spoke of the true way to derive good influence from the present series of meetings.—It was more than to form resolutions, or kindle the feelings and imagination; we should go forth in the work of actual and thorough consecration. If, continued Mr. W., we ought to resemble the Father, let us look into the mirror of our heart and lives, and see if his image is there.—We may thus know when it cannot be truly said of any of us, "He that hath seen me hath seen the Father." When the unjust act is performed, when we are negligent of duty, then whoever sees us, sees not the Father. But when the kind word is spoken, and the just and kind deed performed, then he that sees us, sees the Father.

Let us then go on until we shall reach the measure of the stature of the fulness of Christ.

Another stanza was here sung by the congregation.

Rev. Dr. E. Peabody spoke of the importance of cherishing a moral affection for Jesus Christ. He expressed his fear that in this respect there is a common deficiency in all the denominations. God has seen fit to constitute a mediator. As the light is placed in a central body, the Sun, so spiritual influences are concentrated in Christ. Through him God teaches and saves men. He sustains a close and immediate relation to us. In Christianity, Christ stands at the centre.

If, said Dr. P., you go into any theological library however extensive, you will find that it is the metaphysical relations of Christ which have been principally discussed These however do not awaken a single spiritual emotion. It is his moral perfections, his manifestation of God's love, that is the most important, and it is by the contemplation of this that men are awakened and regenerated. What, continued Dr. P., enabled Peter to say, "Thou knowest all things, thou knowest that I love thee!" It was his intercourse with Christ And so to all men and women, remarkable for their piety, Christ has ever been an object of love. They might have different ideas of his nature and rank, but they were united in a common reverence and love for Christ. The books that exert the best Christian influence are those written by men imbued with the love of Christ—such men as Thomas a Kempis, Leighton, Owen, Baxter &c. In reading their works you are made to feel the excellency of Christ, and to him were they indebted for the excellence of their characters.

Dr. Peabody spoke of the influence of the sacrament. Once a month, here in this church, for the last century, the communion has brought Christians near to the best of beings. More good purposes he believed had been formed in that half hour, more devout feeling awakened, than by all the other services of the month. The influence ought to be a thousand fold greater than it is. Christ should be much more before us—a star that never fades, a power to move the soul, to gird and give us strength.

To ascertain the degree of our spiritual life, there are various tests which we may apply. If we regard spiritual interests as real and supreme, we shall (1) be more thoughtful of God, shall be conscious when a cloud passes between Him and our own souls. If God's presence is easily forgotten, and other things remembered, we may be very sure that to us spiritual interests are not real and supreme. (2) Secondary interests will always give way to the primary. We shall ask respecting this or that pursuit, Is it the best thing for me, looking to my spiritual interests? (3) We shall feel our own weakness. The person who has never thought of leading a religious life, may think it very easy, but most who have entered upon it, will feel their need of all the help they can obtain. (4) Prayer.

In conclusion Dr. P. spoke of the need of looking to the future. Where shall we be? We talk of meeting our friends—and, said he, I believe we shall, if we have affinities with them. But there is one we shall see. We shall behold Jesus in fear or joy. We ought to ask ourselves, How shall we feel when the light from his face shines down from above upon our souls in judgment?

The services were closed with prayer by Rev. Mr. Lothrop, and with the Doxology, and another meeting was appointed at the same place, on next Sunday evening.

For the Register.

## RELIGIOUS MEETINGS.—CHRISTIAN COURTESY.

Brooklyn, N. Y. March 5th, 1849.

Mr. Editor,—Perhaps you would like to receive a few lines from the "City of churches," as our city is sometimes called.—There are about sixty churches here, and a stranger might almost think, "Why these people must be church mad."—We have heard of your "Unitarian Revivals" in Boston, as some of our orthodox neighbours term your union Sabbath meetings, and you can hardly imagine the interest they have created here among all other religious sects, besides our own.—We are often asked, "Are the Unitarians changing their creed."

The fact is, our orthodox neighbours are still entirely ignorant of our views and feelings; and because you have not hitherto had Sunday evening meetings, they imagine you are about to change your doctrines.

Your are already aware that one of the daily papers of New York, which is conducted by an orthodox editor, has spoken very favorably of these meetings, remarking that it is hard to tell wherein this (the substance of some of the addresses at the meetings) differ from the best sort of orthodoxy."—Why we think here, that the *Orthodox* must be about to change *their* creed, when one of their papers can speak thus, which not long since declined inserting a notice of an anniversary Meeting of a Unitarian association on the ground of its sectarianism, when it published similar notices of Presbyterian, Episcopalian, Baptist and other Tract and Missionary Societies, the Evangelical Alliance &c. They certainly seem disposed to *act* more consistently for the future. There has been a remarkable series of revival meetings in our city recently, which are still continued; and while I would be the last to condemn any *true* revival of religion, still I fear these meetings are attended with a little too much of the "machinery" which was used a few years since so much to the injury of the cause of true Christianity. The orthodox seem to think that when a religious interest is once awakened, it can *only* be kept alive by multiplying all kinds of public religious meetings at unseasonable hours, to the great detriment of health, and to great inconvenience in all domestic matters at home—the true family altar. People sometimes speak at these meetings in a manner which they are very sorry for, three months after. It is this kind of *excitement*, unnatural, irregular and impulsive, which generally finds many of its subjects *backsliders* the next year;—it is *this* that I would deprecate.

Among the occurrences that have recently taken place in our city, and excited some feeling and remark, permit me to lay before you the following from the Brooklyn Advertiser of 23rd inst:—

It will be recollected that when the Universalist church of this city was destroyed in the recent disastrous fire, the Rev. Henry Ward Beecher, Pastor of the Plymouth church of this city, promptly tendered the use of his Chapel, for which act he was severly reprimanded by some of the *orthodox* religious journals. More recently Mr. Beecher's church was rendered untenantable by fire and he has depended upon the courtesy of the neighbouring religious societies of various persuasions for a place of worship from time to time.

A few weeks since the Rev. Mr. Farley of the Unitarian church, courteously invited Mr. Beecher to preach his own sermon, to his own people in that church on either one of two Sabbath days, specifying the days. About ten days after, Mr. Beecher sent a polite declination; not because he was afraid of being called a Unitarian, nor because a portion of his church might object to it; but because the new converts recently added to his church would be liable to have their spiritual thoughts disturbed. At the same time Mr. Beecher accepted an invitation to preach (and did preach there twice) in a lecture room, which has often been used for concerts, lectures and other week-day amusements without any fear of contaminating his "new converts."

It adds to the unpleasant aspect of the case, that immediately after Mr. F. delivered the note of invitation, and *before* anybody of his Society knew that the invitation had been given, he was casually told that "Mr. Beecher was to preach for him next Sunday." He had not received however the acknowledgement of the note from Mr. B. at that time. Sunday came and Mr. Farley heard nothing from Mr. B., nor did he hear until the expiration of ten days, as above mentioned.

Ariel.

For the Register.

## THE REMARKS OF REV. MR. ROGERS IN THE BOARD OF OVERSEERS.

"President Quincy's History of Harvard College a partisan work, by a partisan man, and written for partisan purposes."

The above is an extract from the speech of Rev. Mr. Rogers, at the meeting of the board of Overseers of Harvard College held in the Senate Chamber on Thursday last. We confess our surprise at meeting with language like this from the Rev. gentleman who uttered it. Though a member of the so called orthodox denomination, we have been led to suppose that a more enlarged liberality, a better knowledge of what pertained to the courtesies of life, and a spirit more in unison with that of *him* whom he would call his Master, animated and controlled him.—

We were the less prepared for such an exhibition on the part of the Rev. gentleman, after the flourish of trumpets which preceded it. Such an apotheosis of the sentiment of justice, which characterized the former portion of his remarks will hardly be deemed a fit introduction to the closing portion which we have given above. It is a very grave charge to make against Mr. Quincy, that his history was written for *partisan purposes*. It could not have been made by one who worshipped *Justice* in the sincerity of his heart. Any one acquainted with Mr. Quincy—and who in this community is not, by reputation at least—knows that he would cut off his right hand sooner than indite a passage which he believed would not be fully borne out by facts. If there is one quality more than another of which Mr. Quincy is characterized, it is *integrity*. Dr. Gannett's reproof of Mr. Rogers was as timely as it was severe.

We have one word more to say in reference to this matter. Mr. Rogers has made a *public* charge against Mr. Quincy's history, and a more grievous one against Mr. Quincy himself. Is he prepared to prove them as publicly? D.

For the Register.

## A WORD FROM AN EX MERCHANT.

The solemn religious feeling which seems to prevail among those who attend the Sabbath evening meetings, leads us to hope that the necessity of personal holiness is felt by a portion of the community. When we see the man of business come up to the sanctuary and there before a large assembly urge on all within the sound of his voice the importance of a religious life a devetedness to God and Christ, we feel that truly God is with us.

When we look round on the busy throng of congregated business men on the Exchange and find them deeply engaged in adding to their stores of wealth—when we see those who are blessed with a large share of this world's goods, eager to obtain a little more gold to the neglect, in many instances, of the interests of their immortal souls, we feel a strong desire to awaken them from their delusion and urge upon them the importance of attending more earnestly to the one thing needful. Those of us who have been on the stage thirty or forty years, can call to mind many, very many, who a short time since were treading the same steps, occupying the same places, and devoting days and perhaps nights in planning schemes for worldly aggrandizement — but now where are they? They alas! have passed away, another generation are running the same round of business, all intent on adding to their present abundance.—My friends! do not, I beseech you, in all your desires after worldly riches, forget the immense importance of making religion your paramount object. Think of your immortal souls, think that soon, very soon we too shall be called from this scene of action to give an account at the bar of God for the deeds done in the body. Soon shall the places that now know us, know us no more forever; but how will it then fare with our souls. How shall we meet that God we have too often forgot, and that Savior we have too much neglected! When we find ourselves on our death bed, and the world is fast receding from us, and the curtain is about to rise that separates us from eternity, of what avail will it be that we have accumulated a few thousand dollars more or less? that we have added house to house and store to store, if the interests of our immortal souls have been neglected! Let us then seriously consider what we are doing. Is our daily life such as we shall wish it had been, when we come to die! While we may not neglect our daily duties to ourselves, our families, and the world, let us not forget to go daily on our knees to our Heavenly Father, implore his merciful forgiveness of our past sins, and beseech Him to grant us the constant assistance of his Holy Spirit, that the remainder of our lives may be devoted more to him and his service. An Ex Merchant.

## LETTER FROM ELDER NICHOLSON.

[The following has been placed in our hands by the Secretary of the American Unitarian Association.]

Jackson's Grove, Will Co., Ill., Feb. 26th, 1849.

Since I last wrote you, I have been preaching in the following places, Crown Point and Woods' Mills, Lake Co. Ia. Here I spent six days, preaching in log cabins to crowded audiences—some of whom came five, six, and seven miles in the dark to hear this strange doctrine. I think good was done in the name of the Lord. I have also acted as a colporteur in this place, and the surrounding country. All the tracts I had with me I gave away; but such was the demand for them, that I forwarded a package of three hundred more to Laport County. My supply is almost exhausted. In some of the places which I visited, the people are very poor. In one I found fourteen families that had heard no preaching for a year. Though very poor, yet were they good, and may God bless them. I have also been preaching at Morras—the County seat of Grundy Co.—a beautiful village of three or four hundred inhabitants, on the line of the Illinois and Michigan Canal. Here is a good opening for liberal preaching; the people are very anxious to hear the words of life free from the doctrines and commandments of men. I have also preached at Van Buren, in Cook Co. in this State, to good acceptance; at Grafton, in La Salle Co. Ill., and at my old places. I also spent one Sabbath at Geneva, Kane Co., with Br. Conant's people, from whence I went to Chicago and called on Br. Adam and his people. I am sorry to say to you that the Chicago Church is not doing very well. I think Mr. Adam will leave in the spring. God send them a man after his own heart. Next week I start for Indiana.

I am happy to say to you that our meeting house in Marseilles is commenced. The ladies of that place held a fair, and you may smile when I tell you, that all they raised was twenty-five dollars eighty-three cents. This would be small for your city, but it is considered large here, where to obtain money is out of the question.—Our Church is to be finished by the first day of August next. I headed the subscription list with $400. How I am to get it all, I know not; for all the money I received on my tour East was $385. From this I was obliged to pay my expenses and freight, $115 50 cents, besides the freight of a box of books and a box of goods I obtained at Buffalo. So you see I am in a cramp spot, but I shall do what I can. The Church in this place we shall commence after the other is completed. As my brethren have put on me the care of building the churches, so this summer I shall have enough to do. If I had the means to go forward, we would by the 1st of December have two Unitarian Christian Churches in Northern Illinois, and two good societies. I ask your co-operation in this good cause of doing good. Indeed, I know I shall have it, from the repeated expression of your sympathies. You have asked for information respecting Elder Walworth. I am told that he is Post Master, and also has a land office that yields him considerable profit. I hope our Ministers will not leave the word to serve tables; for the harvest truly is great, but the laborers are few.

For the Register.

## RELIGIOUS EDUCATION.

SUNDAY SCHOOL ANNIVERSARIES.

The cause of religious education, we are happy to say, continues to receive a fostering attention and care from its friends in this city. On Sunday afternoon last, we understand, the West Boston Sunday School held its Anniversary in the church, immediately after the customary services of the day. There was a full attendance of the school, both of pupils and teachers. Addresses were made by its two superintendents, Messrs. W. D. Coolidge and Amos Baker, by Charles G. Loring, Esq., a former superintendent, and by its two pastors, Rev. Mr. Bartol and Rev. Dr. Lowell. Several selected hymns were sung sweetly by the children.

On the same afternoon, the twenty-second Anniversary of the Twelfth Cong. Sunday School was held at their church in Chambers street, which took the place of the usual services. Prayer was made by Rev. Dr. Bigelow An address to the children by Rev. J. F. W. Ware, of Cambridgeport, (who closely riveted their attention) and another to parents and teachers, by Rev. Dr. Barrett, the pastor of the society which was full of wise counsel, and admirably adapted to the occasion. At the commencement and close of the services, appropriate anthems were sung by the choir, and preceding each address, original hymns by the children, than which nothing could be more pleasing or devotional. The occasion was one well calculated to encourage the teachers, to stimulate and impress the pupils, and to call out the affections of the parents, and lead them to train up their children in the "nurture and admonition of the Lord."

Nothing could exceed the interest, order and attention, which were manifested on these occasions, and we cannot doubt that *the result will be highly favorable to the moral welfare and the future and final happiness of this portion of the rising generation.*

For the Register.

## REFLECTIONS.

[From an Old Diary.]

A tender conscience must be united with strong affections in favor of duty, otherwise the sense of duty will be unavailing, like the expression of moral excellence in a fine statue of a good man—the life is wanting. Let the affections be kindled by a deep stirring sense of religious truths. To love, is to prefer a thing, so as to feel a want, a yearning for it. Here lies the *spring* of all effective power. If we love the contrary of what is right, from habit or taste, we profess our convictions of religion in vain.

But it will be said—If we have worldly interests to serve, and amusements, innocent in themselves, perhaps, are soliciting us, may we not reserve our attachment, and attend to our religious duties at the same time? Yes—we answer—provided the life be a religious life. We know of no interests half so profitable, no amusements so joyous as those which are the proper resources of a thoroughly good christian. And this is made obvious by the reflection that the religious state is a perfect balance of all the powers, intellectual, moral and physical—a perfect harmony of the imagination, affections, passions, and appetites—a perfect accord of the wishes with the desires—of duty and pleasure—taste and religion—the man and God.

When we say that a good man does not love pleasure, we mean only that he does not love excess, or what is against law. To say that he does not encourage inordinate ambition, or avarice, or envy, or hatred, is to say, in other words, that he sees that these are injurious to himself and others, and irreconcilable with the best interests of society, and with integrity, charity and humanity. God's laws, which he professes to obey, are all founded, he sees, in the best interests both of himself and society—his best intellectual light is a religious light—an emanation of divine wisdom. The objects of his strongest affections and greatest light, are precisely those which his religion points out.

A cold, lukewarm religionist is a contradiction. If a christian love any thing truly, he loves his duty. Before he comes to understand his religion, before he has yet fully received it as the law of his life, he may obey but in part, and that reluctantly, what is commanded—and to do even this, may be a virtue in that stage of his improvement. But after he has had his religion exhibited to him in its full character, to obey reluctantly argues a want of faith—an absence of trust and confidence in God. He cannot be said to be *religious*—his affections are not engaged—his heart is not touched—though his imagination may have been stirred, and his reason is leaning to the side of religion.

But to be a disciple of Christ *in deed and in truth*, one must have a sense, a constant sense, of the universal presence of God—feel our dependance on Him—our accountability, attaching itself to every thought, feeling and act—the conviction that our Creator and preserver is *merciful;* that he is ever more sensible of our weakness than we can be—that he is helping us continually, even though we may not be aware of it at the moment, in the best possible way to avoid the consequences of this weakness, and to avail ourselves in the best way for the well-being and happiness of all our resources—prompting our minds when we are at a loss or in straits—but requiring of us in return to be watchful—*to do faithfully unto others as we would have them do unto us*—to cultivate in ourselves a tender concern for our suffering and imperfect fellow-beings, making, on all occasions, the most charitable allowances for their faults and infirmities—and striving constantly to repress our pride, and to cultivate a perfect humility—throwing ourselves, in our temper and disposition, wholly on the mercy of our heavenly father. That it is but reasonable to require thus much of all of us, is perceived at once in this, that we are thus made, one and all, by the kind providence of God, helpers of each other, and under the further provisions of his grace, instruments in fitting each other for heaven.

For the Register.

## HON. STEPHEN BARKER, OF ANDOVER.

Died, in Andover, on the 14th inst., the Hon. Stephen Barker, aged 77. Mr. Barker for many years enjoyed, in a high degree, the respect and confidence of his fellow citizens. As a representative in the Legislature—as a member of the Convention that revised the Constitution—as a member of the Executive Council and also of the Board of Commissioners of the county of Essex, he was a highly effective and acceptable public officer. He possessed great integrity, ingenuousness and energy of character. He never attempted to disguise his opinions or feelings. As a friend he was true and steadfast. His hospitality was generous; his manners courteous and gentlemanly. He had been, for half a century, the parishioner and hearty supporter and friend of the late Dr. Eaton of Boxford. In theology he was liberal.

His funeral solemnities took place, on the 17th inst. from the church of West Boxford. A funeral discourse was delivered by the Rev. Nathaniel Gage; the devotional services were by Rev. Messrs. Loring, Park and Osgood.

[Comm.

## NEW PUBLICATIONS.

Memoirs of Sir Thomas Fowell Buxton, Baronet. With Selections from his Correspondence. Edited by his son, Charles Buxton, Esq. Philadelphia: Henry Longstreth. 1849. pp. 516. 8 vo.

This book, which we have received by favor of Crosby and Nichols, is one of extraordinary interest and value both as a memoir of an eminent philanthropist and public man, and as presenting a very clear and complete interior view of those great benevolent movements which, commencing in England, have been the glory of the present century. His career from childhood, to his death in 1844 in the 58th year of his age, is traced with minuteness, yet without tediousness; his character in its diversified aspects most faithfully presented; his connexion with the men and the events of his times all distinctly seen. To some, the indulgence of his absorbing passion for shooting, (a passion that was hereditary and cultivated in youth,) and the means by which he acquired his wealth and high social position,—(viz. by his vast brewery establishment,) may seem inconsistent with a character of genuine benevolence, or dignity, or piety. We will not stop to defend them; his biographer states them without defending them; but we will challenge any person to sit down and read the book through without loving and admiring the man, and seeing some of the noblest qualities of humanity with whatever faults—which last none could lament more than Sir Fowell himself. The London Quarterly did not like him, and when it took up his Memoir for review, it said, "This book will have its value among those whose opinions are not ours"—and yet it felt compelled to add, "it should by no means be confined within a party or sectarian circulation," and calls it "an example of good taste and discretion in one of the most difficult of literary tasks."

Mr. Gurney came into parliament in 1818, where a noble career awaited him—the advocate of Prison Reform, and of the abolition of slavery, the chosen colleague of Wilberforce, and friend of his soul, to whom the latter solemnly committed the redempion of the slave now carried so far towards its completion. He was the intimate friend too of Bishop Wilson, Dr. Philips, Rev. Messrs. Charles Simeon and Josiah Pratt—to the latter of whom he owed the awakening of his religious character and the direction of his hopes heavenward.

Conspicuous however as he was in public life, and standing high in the respect and confidence of his associates, the Memoir opens scenes of home in which Sir Fowell appears to peculiar advantage. Wilberforce had visited him and thus writes on his return, in a manner which makes us love Wilberforce also still the more:—

"I love to muse about you all, and form suitable wishes for the comfort and good of each member of your happy circle—for a happy circle it is—and surely there is nothing half so delightful in the world as mutual confidence, affection and sympathy—to feel esteem as well as good will towards every human being around you, not only in your own house but in the social circle that surrounds your dwelling, and to be conscious that every other being is teeming with the same esteem and love towards you.... It is quite refreshing in such a world as this to think what a globule of friendship has been accumulated at Cromer from different little spots sprinkled over the sea side." p. 114, Am. ed.

A full length statue of Sir T. F. Buxton, costing £2000, of which Prince Albert contributed £50, and "the sable children of Africa" more than one fifth of the whole, will stand between the monuments of Granville Sharp and William Wilberforce, in Westminister Abbey.—

Narrative of the late Expedition to the Dead Sea. From a Diary by one of the party. Edited by Edward P. Montague, attached to the United States Expedition, Ship Supply. With Incidents and Adventures from the time of the sailing of the Expedition in Nov. 1847, till the return of the same in Dec. 1848. Illustrated with a Map of the Holy Land handsomely colored. Philadelphia, Carey & Hart. 1849. 12 mo. pp 336.

This is a very agreeable and entertaining work, presenting life in new aspects, even where, as on board ship, it has been already so much written about. The deeper interest of the narrative begins with the start, or rather the first attempt to start, over the mountains of Syria for the great scene of the labors of the expedition, the Dead Sea. The voyage from Lake Tiberias, where the boats at last safely arrived by land carriage, down the rapid and winding Jordan, with the leaps over the numerous falls; the spectacle of the thousands of pilgrims bathing in the Jordan in celebration of the baptism of Jesus; the exploration of the mysterious Dead Sea; all this is described, in a rapid, sketchy manner indeed, but furnishing a good outline of things. In many, we hope in most who read it, it will awaken the desire to have the fuller accounts from Lieut. Lynch. It is worth purchasing on its own merits, and as a preparative; but we should be sorry if it should be a substitute to any extent for the forthcoming work from the Commander of the expedition.

Speech in support of The Memorial of Harvard, Williams and Amherst Colleges, delivered before the Joint Committee on Education, in the Hall of the House of Representatives, Boston, on the 7th of February, 1849. By Edward Everett. Cambridge, Metcalf & Company. 1849. pp 28.

Of Mr. Everett's Speech it is unnecessary to speak, as considerable portions of it have already been laid before our readers in the columns of the Register. Its thorough argumentation, and broad and generous views, and eloquent appeals, mark it as a happy production of one, of whom it is said that he has never made a failure in any public effort—and more than this, it will prove, we trust, a *successful* speech, and accomplish the object for which it was delivered, and go into the public mind to quicken, purify, strengthen and enlarge it.

☞ Aunt Betsey's Lecture, on our fourth page, from Sartain's Union Magazine—a copy of which however does not come for us, and we sometimes purchase it. Our readers will see from our advertising columns, that it is to be had at Wiley's.

ORDINATION AT WATERTOWN. On Wednesday, P. M., of this week, Mr. Hasbrouck Davis was ordained as pastor of the First Cong. Society, in Watertown. The services were as follows:

Chant; selections from the Scriptures, by Rev. James F. Brown, of West Cambridge; hymn, composed for the occasion; sermon, by Rev. F. D. Huntington, of Boston; ordaining prayer, by Rev. Chandler Robbins, of Boston; hymn, composed for the occasion; charge, by Rev. John Weiss, of New Bedford; right hand of fellowship, by Rev. E. E. Hale, of Worcester; motette; address to the people, Rev. Convers Francis, D. D., Cambridge; concluding prayer, Rev. J. F. W. Ware, of Cambridgeport; chant; benediction.

Mr. Huntington's sermon was one of characteristic excellence, in which the preacher took for his text St. Paul's epistle to the Philippians, 2, 16—"Holding forth the word of life." He dwelt upon the two topics of *a living Ministry* and *a living Church*. The ordination was conducted without a council. It will be seen that the ex-pastors were present, and took part in the services. A collation was prepared at the Town Hall, at 5 o'clock, P. M., after the services.

ELDER WALWORTH, whose labors have been favorably known to us through Br. Conant, has succeeded so far in completing his chapel, that it is now ready for worship, and will be completed this season. We regret to learn that the laborious missionary's health seems impaired by the climate, so that he is obliged to think of changing his location for one nearer the sea-board. One of his societies has been in an unusually interesting state this winter, and not a few have felt themselves passing from death unto life. H.

REV. OTIS A. SKINNER, was installed pastor of the Warren St. (Fifth) Universalist Society in Boston on Sunday evening last, March 25th. The Introductory prayer was offered, and the Scriptures were read by Rev. C. H. Fay, after which was sung a hymn of welcome to the pastor back to the church of his former pastoral care.

The remaining services were as follows:—Sermon, by Rev. R. Towndey; Installing Prayer, by Rev. S. Streeter; Charge, by Rev. H. Bellou, 2d, D. D.; Right Hand of Fellowship, by Rev. A. A. *Miner*; Address to the Society, by Rev. T. S. King; Concluding Prayer, by Rev. T. D. Cook; Anthem. Benediction.

THE UNIVERSITY. President SPARKS has, we understand, made some important changes in the duties of his office, by the appointment of a regent, who, we believe is to have charge of that portion of the minor duties heretofore performed by the President. The College Government has been peculiarly fortunate in the appointment of Prof. Felton, to the new office. An arrangement of this nature should have been made long ago.—Too much labor was required of the President under the old system; and we doubt not that the change will give very general satisfaction to the friends of this institution.

[Chronicle.

RELIGIOUS INTEREST IN PARIS. The correspondent of the London Christian Times says, in reference to a notice of extraordinary meetings in one of the Paris journals:

"There are meetings held in the neighborhood to which the paragraph refers, three or four times a week; but they are of a kind which will give part pleasure to those who desire the conservation of its moral character; a gratifying change from dwelling over Parisian society of the class alluded to. A number of pious ecclesiastics, whose hearts are devoted to practical piety, have succeeded in rescuing from the infamy of the clubs several secret societies a considerable number of workmen who not long since formed a part of the applauding audiences of those places. I know of more than 400 of this class of persons who perhaps never entered a place of worship in their lives, and who never pronounced the name of the Deity but in blasphemy, who are now listening to the exhortations of those pious men.—To this number may be added about 300 of the soldiers of the garrison, who attend punctually the evening lectures.

## FOREIGN INTELLIGENCE.

FROM EUROPE. By the arrival of the Canada steamship from Liverpool, we have English news to the 10th ult.

ENGLAND. In the British Parliament, Mr. Cobden's plan of financial reform has been defeated. It was expected, that the bill, if passed, would save to the government $10,000,000 per ann. The vote was 78 for, and 275 against it.

The subject of the proposed abrogation of the navigation laws excites great interest in England at present, as it does also in most of the other European countries, the governments of which, we are informed, have generally manifested a willingness to reciprocate similar advantages to those proposed by England. In regard to our government, the document before the House of Commons, says:—

"The Cabinet at Washington promises an early answer to the points submitted by Mr. Crampton, on Jan. 16th. That this reply will be satisfactory, Mr. Bancioft's assurance leaves us no reason to doubt."

WAR IN INDIA. The English papers bring an account of another of those dreadfully bloody battles, so awful and so frequent through the whole history of the British rule in India and China. It was fought on the left bank of the Jhelum, between the Sikhs forces under Rajah Shere Singh, and the British army of the Renzol, under Lord Gough.

The English loss, in killed and wounded, was 93 officers and 2500 men. The loss on the other side is not given. The English troops claimed the victory, and yet so disastrous was the battle, and so near being a defeat, that on the receipt of the intelligence in England, Lord Gough was immediately superseded in command by the appointment of Sir. Charles Napier.

The importance of this news is shown by the effect it has had on public stocks, causing a depression, in some cases of 3 per cent., or more.

SHIPWRECK AND LOSS OF LIFE The bark Floridian, with 126 German emigrant passengers, had been lost off Harwich, England, and every soul perished except three seamen.

FRANCE. Everything was quiet in France, and the prospects of continued tranquility were more encouraging than they have been for many months past. The strength of the government appears in the fact that an attempt to censure the minister for calling out the troops on the 29th of January was defeated by a majority of two hundred and fifty four.

THE CONTINENT. The imperial guards of Russia, 52,000 strong, have marched from St. Petersburg. The Emperor Nicholas seems determined to keep in check the disaffected Poles on the Hungarian frontier, and to be prepared to control any disposition to change the territorial division of Italy, without the consent of Austria.

CANADA. Considerable excitement of a political nature exists in Canada. A bill to pay a large amount of losses suffered by individuals in the rebellion of 1837, has passed the upper House of Parliament, after a violent struggle. A protest was entered on the records by the minority. The bill provides that the losses be paid by the United Provinces, whereas, the principal damage was done in the Lower Province. The people generally resist it, and especially in the Upper Province. The ultra Loyalists, who had no hand in the injuries done, are indignant. Public meetings are held, resolutions passed, and a determination encouraged to resist the payment.

Three forms of remedy for existing evils in Canada have been suggested.

1. A repeal of the Union of Upper and Lower Canada.

2. Severance of the connexion with England, and annexation to the United States.

3. A federal union of all the British N. A. Colonies, under the dominion of the Queen.

An intelligent writer in the Kingston Chronicle discards the idea of the *first* proposition. The *second*, viz., annexation to the United States, though it is thought by many to promise great advantages, yet, in view of the rapid advances of the Province in population and resources, for fifty years past, and of the tastes and habits of the people, this writer deems the adoption of this plan unadvisable. The *third* proposition, that of a union of the colonies, he advocates strongly—as best adapted, gradually and safely to prepare the whole population, embraced in these Provinces, for that independence which they are destined eventually to attain.

The late rumors of trouble in Canada, have, it is reported, induced our government to resolve,—if the excitement in Canada should increase—to station sufficient forces on our Canadian frontier, to prevent any such interference of our own citizens, as shall aggravate or increase the present troubles in the colonies.

## GENERAL INTELLIGENCE.

SANDWICH ISLANDS. We have received from a friend at the Sandwich Islands, the "Sandwich Island News," for September 14th 1848. We publish an extract from the editorial, which presents the character and conduct of the missionaries in a light in which we are sorry to view them. And yet we suppose they must be facts. Our readers must draw their own inferences. We have often spoken in *favor* of missionaries. Here is something on the other side.

We are accused by the Polynesian of attacking the American Missionaries. We put the question direct to the missionaries themselves. Have not your acts been so directly opposite to your professions as to leave room for censure? Did not the first missionaries who arrived here assure the King that they would have nothing to do with the political affairs of the island? and have not similar assurances been given by subsequent reinforcements? Have not the missionaries at one of their general meetings solemnly resolved to have nothing to do with the political or commercial concerns of the island? The various volumes of the "Missionary Herald" inform us that such assurances were repeatedly given, and such resolutions have been formed. And what is the fact?

We find the late Rev. Mr. Richards had the title of HIS EXCELLENCY, and received a salary of $3,000 a year.

The Rev. Lorin Andrews is now styled HIS HONOR, with a salary of $2,000 a year.

The Rev. Richard Armstrong is styled HIS EXCELLENCY, and receives a salary of $3,000 a year.

And last on the list, though not least in his own estimation, DR. G. P. Judd, is styled HIS EXCELLENCY, and receives a salary, annually of - - - - - - $3,000

| | |
|---|---|
| Also, rents which he has induced the government to make over to him for Medico-Missionary services, amounting annually to | 1,500 |
| Profits arising from co-partnership transactions with the Collector General of Customs, say, | 1,000 |
| Amounting annually to - | $5,500 |

to say nothing of the income from flocks and herds!

The Rev. J. S. Green is a government land agent, income unknown.

These gentlemen professed to leave their country to save souls, and not to save dollars, obtain titles, wear tinselled coats and cocked hats. In this community they appear to be actuated by the desire to save the "purse" and "scrip" rather than the "souls of perishing heathen." Is it not so; and are we not justified in exposing such inconsistencies!

The Polynesian lays great stress upon the fact that the conductors of this paper are Americans, and that they censure American missionaries. That is just the reason why we have so much to say about them. If the missionaries were Englishmen or Frenchmen, it would be none of our business how much they abused the trust reposed in them by their pious countrymen who had contributed their hard earnings to send them out here to convert the heathen; but as they are Americans, (or at least were, before they foreswore their allegiance for the sake of wealth and power,) we consider it to be our patriotic duty to show their countrymen how they have fulfilled the great mission upon which they were sent, and how unfaithfully they have followed the instructions given them.

NEW YORK AND ERIE RAILROAD. This road commences at Piermont, on the North River, about 24 miles above New York. It proceeds westward, via Port Jarvis and Port Deposit, on Delaware river, to Binghampton, 200 miles from Piermont, and is now finished through that distance. This Company are actively pressing its extension to Dunkirk, the terminus on Lake Erie, a further distance of 251 miles.

AMERICAN BIBLE SOCIETY.—Rev. Dr. Joseph Hildreth, a Professor in the Wesleyan University at Middletown, Connecticut, was on Saturday last elected Secretary of the American Bible Society, in place of the late Rev. Dr. Levings.

VERMONT.—The people of Vermont have determined that no licenses to sell liquor shall be issued in that State for the year to come. Last year they voted the other way.

The London Times passes the highest eulogy on the manner in which the Directors of the Bank of France have carried it through the terrible crisis of the past year.

HOMESTEAD EXEMPTION IN OHIO.—A law has been passed by the Ohio Legislature, exempting a homestead from execution not exceeding $600 in value, to take effect from and after July next.

Table of emigration from the United States to California, including crews and passengers:—

| | | |
|---|---|---|
| By Cape Horn, | 198 vessels. | 12,323 souls. |
| Chagres, | 45 | 3,229 |
| Vera Cruz, | 8 | 594 |
| Brazos, | 11 | 765 |
| Corpus Christi, | 3 | 103 |
| San Juan, | 2 | 118 |
| Tampico, | 2 | 87 |
| Lavaca, | 1 | 122 |
| | 270 | 17,341 |

PETERSON'S COMET.—We understand that at the last meeting of the American Academy of Arts and Sciences, the *elliptic* elements of this comet were presented by Master Stafford, the results of his own computation. Master S. now resides in Cambridge, and is, we believe, in his fourteenth year. Master Stafford is a Vermont lad, whose astonishing intellectual powers, especially in mathematical science, were described at length some years ago.

Rev. Dr. Stockton, of the Protestant Methodist Church, of Cincinnati, was elected President of Miami University, at a meeting of the Board of Trustees in Oxford a few days ago.

The Duke of Buccleugh is now granting sites for Free Churches, and recovering his lost popularity.

THE INUNDATION OF THE MISSISSIPPI.—The years of remarkable floods seem to have been 1817, 1823, 1828, 1844, and 1849. But the great flood, the greatest within the "memory of man," is said to have occurred in 1799 to the altitude of which none since has reached by several feet, and it is well they do not reach it, for such a one would do now fifty times as much damage, perhaps, as in 1799.

THREATENING LETTERS. Mr. William B. Astor of New York, recently received certain threatening letters, stating that unless he paid over $50,000, his life and property were to suffer. A similar letter was received by Mrs. Astor. Mr. Astor placed the communications in the hands of the police, who recommended some by-play on his part, and the deposite of a package to the order of the writers, which resulted in the arrest of Franklin G. Bragg of No. 6, and Isaac A. Biggs of No. 21 Morton street. Both were committed for examination.

LAKE CHAMPLAIN BRIDGE.—The bill authorizing the construction of a bridge across Lake Champlain, at Rouse's Point, passed the New York House on Friday, by a vote of 79 to 21.

NATURAL HISTORY OF NEW YORK.—The Natural History of New York, now in course of publication, has cost $413,000, in addition to $34,000 contracted for, but not paid. The work will cost about $75,000 to complete it.

LEVEE INUNDATED.—The New Orleans Picayune of March 9, says:—The steamboat Commodore Perry, which arrived here last night, reports that the levee had caved in six miles above Donaldsonville, opposite Philadelphia Point. The crevasse is said to be from forty to fifty yards in extent, and when the boat passed the water was running through the opening with great velocity.—The steamboat General Worth, subsequently arrived, reports a break in the levee about four miles below Baton Rouge. From all appearances the inundation will do an immense deal of injury to the neighboring plantations.

DIVORCES BY WHOLESALE.—The late Legislature of Kentucky, it is stated, granted more than two hundred divorces. This, as the Presbyterian Herald well remarks, shows a deplorable state of morals in the people who asked, and in the legislators who granted them.

EPISCOPAL MISSION IN CALIFORNIA.—The Rev. Flavel S. Mines has departed for San Francisco, at which place there is a Protestant Episcopal Church. The New York Commercial Advertiser says of him:—"Mr. Mines is said to be a native of Virginia; was formerly a Presbyterian clergyman, but uniting himself with Episcopalians was for some time pastor of a church at St. Croix, where he returned about twelve months since, and has recently had in charge a church at Rossville, Staten Island.

GENERAL SHIELDS.—The Senate of the United States has decided against General Shield's eligibility, and he intends to refer the matter to the Illinois Legislature, which has just adjourned, and does not meet again until next winter, unless an extra session be called. The constitution, only provides for the filling of vacancies by the Governor which may occur by death or resignation, and then only for the unexpired term. General Shields was not elected to fill a vacancy, but for the full constitutional term of six years from the forth of March inst. when Mr. Breese's term expired. The case stands precisely as it would have stood had the Legislature made no election at all, and the Governor has not, constitutionally, the power to fill the vacancy.

DAY OF EXECUTION APPOINTED. The Executive has appointed Friday, the 25th day of May next, for the execution of Washington Goode, convicted of the wilful murder of Thomas Harding.—The murder was committed in Richmond street, on the eight of the 28th of June last, and, as was fully shown at the trial, with singular coolness and deliberative malice. The condemned was ably defended at his trial, and since his conviction an effort has been made to obtain a commutation of the sentence to imprisonment in the State Prison; but it appears that no sufficient reasons were presented, which, in the opinion of the Executive department, would justify an interference with the regular execution of the law in this case, where the crime was so clearly a wilful, deliberate, premeditated murder. The execution will take place within the jail walls, between 8 and 11 o'clock A. M.

HOUSES OF ILL-FAME IN BOSTON.—The bill in relation to houses of ill-fame, subjecting the keepers to imprisonment, has passed the House. In the debate on this bill, Mr. Curtis, of Boston, said that there were seven or eight hundred such houses in this city, the female inmates averaging not less than six to a house! The present law was said to be entirely ineffectual; as the practice has grown up of imposing a nominal fine of from five to fifty dollars for a breach of the law—little better than a license for such houses. If the law was imperative, that the keepers should be imprisoned, much good might be expected as the result.

WINTHROP CHURCH.—This new church edifice, recently erected in Green street, Charlestown, was dedicated on the 14th inst., with appropriate services. Its architecture is of the Gothic order, and its location is in a most beautiful spot. The Transcript says:

The edifice is 102 feet in length, 65 feet wide, and has a spire 176 feet high. It contains 176 pews, and will seat from 1100 to 1200 persons. The Aurora says, "the cost of the church is as follows: for the land, $9,200; the mason's and carpenter's contracts $22,000; extras $1,250; organ $1,800, and the old organ; the architect, Mr. Bond of Boston, $1,000; the carpet, cushions and other furnishing, $1,000; total cost of land, house and furnishing, $36,250. An elegant Bible for the pulpit has been presented by Hon. Robert C. Winthrop. All but about $2,000 of the cost of the church has been subscribed for, and the society intend to go into it free of debt The valuation of pews varies from $450 to $50, and the tax to be assessed yearly from $40 to $4 50."

☞ A CARD. The subscriber would gratefully acknowledge the appropriation of *thirty dollars* by the members of the First Parish in Kennebunk, to constitute him a Life Member of the American Bible Society.

WM. H. HADLEY.

Kennebunk, March, 1849. m31

☞ SUNDAY EVENING MEETING. The adjourned Sunday evening meeting of the Unitarian Societies, will be held at the Federal Street Church, (Rev. Dr. Gannett's,) next Sunday evening, (April 1,) at seven o'clock. march31

☞ NOTICE. The Annual meeting of the Needlewoman's Friend Society, will be held at the Chapel of the Church of the Savior, Bedford Street, on Wednesday, April 4, at 11 o'clock, A. M.

Members are requested to send in their subscriptions at that time, with name and place of residence. m31

## MARRIAGES.

In this city, 22d inst, by Rev Dr Frothingham, Mr Joseph Greeley to Miss Lucy A., daughter of the late Joshua Crane, Esq., all of Boston.

22d inst, by Rev Dr Young, Cyrus Cummings, Counsellor at Law, to Adeline D., daughter of the late Isaac Stevens, Esq.

26th inst, by Rev R. C. Waterston, Mr George Greig of Boston to Lucy Hayes, daughter of Robert Waterston, Esq., and sister to the officiating clergyman.

By Rev E. Peabody, Mr George P. Hayward to Miss Elizabeth W. Williams, daughter of Samuel K. Williams, Esq.

In Marlboro', by Rev Mr Alger, Mr Jonathan Fry to Miss Sarah Bennett.

## DEATHS.

In this city, on Saturday evening, March 24th, Mr James Williams, 55.

26th inst, of scarlet fever, Edward Davis, son of Edward R. Mayo, 6 yrs; 26th inst, John Lodge, youngest child of George Pratt, 12 yrs.

In Salem, Miss Elizabeth Hodges.

In Eastport, 22d inst, John Quincy, youngest son of Daniel Kilby, 15 yrs.

In Shrewsbury, 20th inst, Rev John Miles, 83 yrs 4 mos; for over thirty years the respected minister of the Congregational Society in Grafton, Ms.

In Westminster, 14th inst, Mrs Esther, relict of Rev Daniel Emerson, formerly of Dartmouth, 78.


NEW BOOKS. The Bee Keeper's Manual 12mo, $1 00
Ninevah and its remains, 8vo, 2 00
Memoir and Writings, Rev. W. B. Homer, 12mo, 1 00
The late Expedition to the Dead Sea, 12mo, 1 00
Macaulay's England, 2 vols in 1, Portrait, 50
Minifre's Drawing Book, 56 Steel Plates, 8vo, 3 00
President Everett's Speech, 7th Feb. 12
Moral and Spiritual Condition of Boston, by T. Parker, 15
The Boston Massacre of 1770, 8vo, 50
The Midnight Sun, by Miss Brewer, 12
Parkman's Oregon Trail, with Plates 12mo, 1 25
Mrs Putnam's Receipt Book 16mo, 50
Peabody's Memoir and Sermons, 2d ed 12mo, 1 00
The above for sale by
JAMES MUNROE & CO.,
134 Washington, opposite School st.
march31 1is2os

PEABODY'S SERMONS,—*Second Edition.* Sermons by the late William B. O. Peabody, D. D., with a Memoir by his brother, 2d ed, 12mo, pp 400—price $1 00. Published and for sale by
JAMES MUNROE & CO.,
No. 134 Washington, opposite School street.
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NEW AND VALUABLE BOOKS. Nineveh and its remains, with an account of a visit to the Chaldean Christians and the Yezids or Devil Worshippers, &c., 1 vol, 8vo, beautifully illustrated.
Narrative of the Expedition to the Dead Sea, from a Diary by one of the party, edited by Edward P. Montague, 1 vol, with a Map of Palestine.
The midnight Sun, by Miss Bremer, 12½ cents.
The Philosophy of Religion, by J. D. Morell, Author of the History of Modern Philosophy.
Oregon and California Trail, by Francis Parkman, Jr. Just received by
CROSBY & NICHOLS,
march31 1is2os 111 Washington st.

LIVERMORE'S MARRIAGE OFFERING.
CROSBY & NICHOLS, publish this day, the third edition of the Marriage Offering, edited by Rev. A. A. Livermore. This edition contains a very beautiful title page, engraved by Andrews, from a design by Billings.
march31 1is2os 111 Washington st.

PRIVATE INSTRUCTION,—REMOVAL.
THE Subscriber has taken a room in the basement of the Church in Chauncy Place, where he will continue to receive private pupils and small classes of either sex in any of the common branches of an English or classical Education. Young men prepared for College for the Freshman or Sophomore Class. He will receive a few Lads to study in his room.
march31 4tis W. P. ATKINSON.

MR. PARKER'S SERMONS ON THE MORAL AND SPIRITUAL CONDITION OF BOSTON. Two Discourses on the Moral and Spiritual Condition of Boston, delivered in Feb. 1849, by Theodore Parker.
This day published by
CROSBY & NICHOLS,
march31 1is2os 111 Washington st.

WYMAN ON VENTILATION. JAS. MUNROE & CO., publish a Practical Treatise on Ventilation, by Morrill Wyman, M. D., 1 vol, 12mo, 82 cuts. This work was highly recommended by Prof. Rogers before the Lowell Institute.
134 Washington, opposite School st.
march31 1is2os

THE GOOD PASTOR OBERLIN. Memoirs of John Frederic Oberlin, Pastor of Waldbach, in the Ban de la Roche, with an introduction by Henry Ware, Jr.; new edition, with additions, 1 vol, 16mo, 2 plates; price 75 cents. Published and for sale by
JAMES MUNROE & CO.,
134 Washington, opposite School st.
march31 1is2os

THE ARTISTS' MARRIED LIFE. JAMES MUNROE & CO., have lately published The Artists' Married Life, being that of Albert Durer; translated from the German of Leopold Schefer, by Mrs. J. R. Stodart, reprinted from the London edition, beautifully printed, 16mo; 87 cts. For sale at
134 Washington, opposite School st.
march31 1is2os

IN PRESS, the *Christian's Catechism*, or Lessons from the Old and New Testament—on Religion and Morality for the use of Families and Sunday Schools, will be published next week by
S. G. SIMPKINS,
march31 1is2os 124 Washington st.

CONTENTS OF NO. 255 LIVING AGE.—Price 12½ cents.
1. The Cross on the Snow Mountains,—a Scandinavian Tale—Dublin University Magazine.
2. Butler's Readings from Shakspeare—Living Age, Transcript, Springfield Republican.
3. Nineveh and its Remains,—with Illustrations—Quarterly Review.
ILLUSTRATIONS:—1. Winged Human-Headed Zion. 2. Assyrian Warriors in a Chariot. 3. The King in his Chariot returning from Battle. 4. Architectural Ornament. 5. Hero, or the Assyrian Venus. 6. Defence of a Castle. 7. A Ship. 8. Forms of Pottery found in the Tomb. 9. The Obelisk, with Designs and Inscriptions.
4. Europe—New York Commercial Advertiser.
5. American Honor—London Times.
6. Ireland Coming to America,—London Times.
POETRY.—Sonnet on Mrs. Butler's Readings; Another, by Prof. Longfellow. Ballad from Poems, by James T. Fields.
SHORT ARTICLES. Songs, Marriages, and Sonnets; Count D'Orsay's Picture of our Savior; History of England during the Thirty Years Peace; New Books and reprints.
☞ This Number commences a New Volume.
Published once a Week at $6 a Year—by E. LITTEL & CO., corner of Tremont and Bromfield streets.
march31 1t

JEWETT & PRESCOTT'S
SPRING SALES OF 1849,
AT THE
Milk St. Silk and Shawl Store,
BOSTON.
It is well known to purchasers that our old Stock was completely disposed of in the *Great Sale of November and December*, and the same has been replaced by an assortment of
SPRING STYLES,
which *has not its equal* in any other Establishment.
*The last arrivals* from *Havre* and *Liverpool* contributed OVER THREE HUNDRED PACKAGES to our assortment of NEW, ELEGANT, and ORIGINAL STYLES of BROCHE CASHMERE and THIBET
LONG AND SQUARE SHAWLS,
of every quality and price.
Black Silk Shawls—all sizes and qualities.
FRENCH PLAID, and the well known
Bay State Long and Square Shawls,
in choicest Patterns. Handsome PALM LEAL FIG'D SHAWLS. PLAIN, EMBROIDERED and DAMASK FIG'D CRAPE SHAWLS of all qualities.
FANCY DRESS SILKS,
of every conceivable style and quality. TWENTY DIFFERENT QUALITIES of BLACK SILKS,—extra widths and best manufactures for richness & durability.
FRENCH, INDIA AND GERMAN SATINS,
BLACK AND COL'D SATIN DE CHINES, of superior quality. With many other kinds of
SILK GOODS AND SHAWLS,
which *are known only as* JEWETT & PRESCOTT'S SUPERB STYLES, and cannot be found elsewhere.
Paris Styles of Visites, Mantillas, &c.
handsome new patterns, some of which are richly embroidered, and the assortment will be more than unusually attractive.
BOMBAZINES, ALPACAS, LINENS, DOMESTICS, and a variety of other Goods, which *we buy only at Auction*, and ALWAYS SELL at
"ANNUAL SALE" PRICES.
ALL PURCHASERS, AT
RETAIL OR WHOLESALE,
should appreciate the fact that we have *no old Goods to "work off"* this season, and our new stock is at their service, with prices fixed "BELOW THE REACH OF COMPETITION," which will be acknowledged on comparison. JEWETT & PRESCOTT,
No. 2 Milk Street, (a few steps from Washington St.)
march31 7tis6os

LARGE SALES OF
DRY GOODS!
GEO. W. WARREN & CO.
INVITE THE ATTENTION OF ALL
COUNTRY MERCHANTS
WHO BUY FOR
CASH OR A NO. 1 PAPER,
TO THEIR
*IMMENSE STOCK*
—OF—
Fancy and Staple Goods!
IN OUR
WHOLESALE ROOMS
We have, *in order*, all the Goods displayed in our RETAIL DEPARTMENTS, and besides our complete assortments of all
FASHIONABLE LONG AND SQUARE SHAWLS,
RICH SILK GOODS,
—AND—
DRESS GOODS,
We have (which some suppose we do not keep) a Complete Stock of
*LINEN GOODS, WOOLLEN GOODS,*
PRINTS, GINGHAMS,
Housekeeping and Mourning Goods,
FANCY ARTICLES,
EMBROIDERIES, LACES,
White Goods, Trimmings,
AND ALMOST EVERYTHING USUALLY CLASSED AS DRY GOODS,—of all the Low as well as the Finer Qualities,—and always at
*VERY LOW PRICES*
AS THE LARGE AMOUNT
Of our Sales enables us both to procure and dispose of our Goods at LESS THAN THE COMMON RATES.
192 Washington Street, Boston.
march31 5wis

DANIELL & CO.,
No. 201 Washington Street,
HAVE received by the late arrivals, a BEAUTIFUL ASSORTMENT of NEW
SPRING AND SUMMER GOODS,
which have been selected with great care, both as it regards STYLES and COLORS, consisting of
SILKS, SHAWLS, LINENS,
Housekeeping Goods,
—AND—
MOURNING ARTICLES.
Having facilities for obtaining our Goods as LOW as any in the trade, many articles being of
Our own Importation,
we assure our customers that they may feel entire confidence that we shall sell every article AS CHEAP as it can be procured at any other store. We still adhere strictly to our long established custom of invariably asking the LOWEST PRICE AT FIRST.
DANIELL & CO.,
march31 6tis7os 201 Washington st.

A CARD. The subscriber, having returned from Washington, begs leave to give notice to his friends and patients, (Congress having decided the Ether controversy in his favor) that he is now able to devote his attention to the various Operations in Dental Surgery, and *particularly* to the ADMINSTRATION OF ETHER.
Persons contemplating having Artificial Teeth inserted, are assured that nothing can surpass the excellence of his operations in this department.
W. T. G. MORTON, M. D.
march31 eoptf

YOUNG LADIES' INSTITUTE,
PITTSFIELD, (BERKSHIRE CO.) MASS.,
*On the Boston Railroad, midway between Albany and Springfield.*
CONDUCTED by Rev. W. H. TYLER and LADY, with the aid of a full corps of accomplished Professors and Teachers in all the Departments of a finished Education.
The Seventh Annual Catalogue, affording all needful information, will be forwarded to applicants through the Post Office.
The Summer Session of five months will commence May 2.
For healthfulness of location, ease of access, and all desirable facilities, the Institute is unsurpassed.
Pittsfield, March 31, 1849.

WARREN LADIES' SEMINARY,
WARREN, R. I.
THE Spring Session of this School will commence on Wednesday, April 17, and continue sixteen weeks.
The expense of Board and Tuition in English Studies will be $45, one half to be paid in advance.
Accomplished Instructors are employed in the departments of Music, Drawing and the Languages, and no efforts are spared to impart a thorough and finished education.
Catalogues of the Institution with outline of the course of Study may be had on application at the Seminary, or by letter to
A. M. GAMMELL, Principal.
March 24, 1849. 4t

DAGUERREOTYPE. No. 11, for March 24, this day published.
CONTENTS.—Macaulay's History—Hungary in 1848—Princes and Priests, or Oriental Daguerreotypes—Travels of Abidin—Notes on Men and Things in Australia—Aunt Bridget's Story—Love and Mesmerism—Collectanea, etc.
Published twice a month at $3 00 a year by
CROSBY & NICHOLS,
march24 1is2os 111 Washington st.

REMOVAL.
CHANNING'S WORKS.
THE Subscriber, Publisher of Dr. Channing's Works, has removed to the Bookstore of J. H. Francis, 128 Washington st, corner of Water; directly underneath the Office formerly occupied by him, where may be obtained the above Works in 6 vols, handsomely printed and bound, wholesale and retail, for only $2 per copy. GEO. G. CHANNING.
feb24 1stf

[From the Olive Branch.]
MR. AMES'S CASE.
☞ In speaking of Schenck's Thesis of consumption, last week, we observed that we personally had doubts whether that disease was ever cured after tubercles had been formed on the lungs. Our remarks have called out the following statement from Mr. Ames of this city, which cetainly proves that extreme cases are cured at least under Dr. Schenck's management:
BOSTON, January 12, 1849.
MESSRS. REDDING & CO., 8 State street—Gentlemen: It is now about 14 months since I commenced spitting blood and raising bloody matter, accompanied with a disagreeable cough and a pain in my side. After employing doctors of good standing, without avail, I was induced to try Dr. SCHENCK'S PULMONIC SYRUP of which I took as many as half a dozen bottles, which I bought at your office in State street, and found it benefited me greatly. Two months since, however, I caught a severe cold, and the symptoms above described reappeared with more severity, insomuch that I was forced to give up my business altogether. This time the doctors thought mine a very grave case; my friends considered me in extreme danger, and they recommended a journey South. Happening, in conversation with your book-keeper, to mention this circumstance, he suggested to me to go on to Philadelphia, and see Dr. Schenck, which I did, and was fortunate enough to interest the doctor in my case. He held out hopes of speedy cure. He took me to his house, where he gave me a number of bottles of this Syrup, until a gathering appeared on my side, which ripened and discharged a great quantity of matter.—From that moment I gained daily. I have returned to Boston, where I give to you this statement, convinced of the benefit of this great medicine, which, under God's providence has restored me to health again. For Dr. Schenck's hospitality and unremitting kindness to me, I can perhaps make no better return than this statement. If you publish this it may meet the eye of others who, like me, have suffered all but death from consumption, or disease in the shape I have described, may be induced to avail themselves of the virtue and realize the full benefit, as I have. J. R. AMES.
We, the undersigned, are acquainted with Mr. Ames, and know this statement to be true, and the signature genuine.
REUEL HOUGH,
Book-Keeper at the Boston Locomotive Works.
ISAIAH TILESTON,
Machinist at the Boston Locomotive Works.
G. J. EDWARDS,
Machinist at the Boston Locomotive Works.
The price of Dr. Schenck's Syrup is $1 per bottle, or six bottles for $5. Sold by REDDING & CO., 8 State street, sole agents for New England.
march24 m24-31ap14-28

FAMILY BOARDING SCHOOL
FOR BOYS,
At Brattleboro', Vt.
ON the first of June next, the Subscriber proposes to take eight Boys into his family to educate,—to board, teach, and discipline. In board are included food, washing, wood, lights, room, &c. Instruction will be given in the common and higher English studies; in Drawing, French, Latin and Greek; also in Gardening and the cultivation of fruit and flowers. Boys will be fitted for College and for business. Special attention will be given to the physical and moral, as well as intellectual, education of the pupils, and a parental care exercised over them constantly, in their plays, labors and studies.
The school is retired from the business of the Village, furnished with ample grounds for exercise, and every way admirably located for the purposes of education. Brattleboro' is noted for the beauty of its scenery and the salubrity of its air, water and climate; and is connected by Railroads with Boston and New York, rendering access to it speedy and safe. For several years past the Subscriber has been officially connected with public schools in Vermont, and intends for the future to devote himself to the education of the young.
Pupils will be engaged by the year at $250, one half year's pay in advance; for a shorter time the charge will be in proportion. ADDISON BROWN.
Brattleboro', Feb. 20th, 1849.
REFERENCES.
Francis Parkman, D. D., Ezra S. Gannett, D. D., Rev. Charles Brooks, Rev. Frederick T. Gray, Rev. James F. Clark, Thomas Sherwin, Esq., Mellen Chamberlain, Esq. } Boston.
Edward Jarvis, M. D., Dorchester,
Stephen M. Weld, Jamaica Plains.
Wm. H. Rockwell, M. D., Francis J. Higginson, M. D., L. G. Mead, Esq. J. D. Bradley, Esq. } Brattleboro', Vt.
march17 3mis3mos

GENUINE PURIFIED
OIL OF COD FISH LIVERS,
For Consumption.
ASTHMA, BRONCHITIS, COUGHS, and all diseases of the Throat and Lungs. This Oil is very white, pure, and almost tasteless. For the purity and efficacy of the Oil from my Laboratory, I refer to the Boston Medical and Surgical Journal of February, December, 1848. Also to the following physicians, who are now using the Oil of my manufacture in the treatment of the above diseases: Geo. Bartlett, John Ware, John Homans, J. B. Gregerson, Jonas H. Lane, Samuel Morrill, J. W. Flint, Boston; Amos Twitchell, Keene, N. H.; Dr. McRuer, Bangor, Me.
Manufactured and for sale by the quantity, and put up in bottles at 75 cents and 37½ cents each, by
EMERY SOUTHER, Chemist and Apothecary,
Corner of Green st. and Lyman Place.

CAUTION TO THE PUBLIC.
☞ Information has been communicated this day to the subscriber, that an article having every appearance of Whale Oil, has been sold for the pure Cod Liver Oil, in this city, and those who use this article as a medicine, and dealers, would do well to be careful to purchase none but the genuine Oleum Jecorus Aselli, manufactured by EMERY SOUTHER,
Chemist and Apothecary,
corner of Green st. and Lyman Place.
march10 tf

WAYLAND'S UNIVERSITY SERMONS.—Sermons delivered in the Chapel of Brown University, by FRANCIS WAYLAND. Price $1 00.
CONTENTS.
Theoretical Atheism; Practical Atheism; The Moral Character of Man; Love to God; The Fall of Man; Justification by Works impossible; Preparation for the advent of the Messiah; the work of the Messiah; Justification by Faith; A day in the life of Jesus of Nazareth; The fall of Peter; The Church of Christ; The Unity of the Church; The duty of obedience to the Civil Magistrates; The recent Revolutions in Europe.
"Few sermons contain so much carefully arranged thought as these by Dr. Wayland. The thorough logician is apparent throughout the volume, and there is a classic purity in the diction, unsurpassed by any writer and equalled by very

## POETRY.

For the Register.

### SONNETS.

#### NONE GOOD BUT ONE.

MRS. H. J. LEWIS.

No. 1.

On earth, in heaven, through all the fields of space
Where angel ministers pursue their way,
Or linger in sweet converse day by day,
None good but One, before whose radiant face
The glory of the sun and stars doth fade,
Beings celestial veil their burning eyes,
And man becomes a swiftly flitting shade
But for the deathless spark that in him lies,
None good but One!—while lowly bent in prayer,
With the great burden of our griefs outspread
Before God's searching sight, like fragrant air
Cooling the fever of the restless head,
Comes stealing through the soul the grateful thought,
Thy Father his all-perfect will hath wrought!

No. 2.

When peace and plenty crown our tranquil days,
And the heart's fount of happiness runs o'er,
When health on rounded cheek the rose-tint lays,
And thoughts exulting on their light wings soar,
When earth, with fields and flowers and star-lit skies,
And all its varied, beautiful array,
Calls to our spirit through the lengthened day,
Then do our thanks like purest incense rise
To Him whose smiles brighter than sunlight rest
Upon our favored lot!—Oh, not the less
When hopes lie withered in the strickened breast,
And all without seems dark with our distress,
May we his perfect goodness still adore
And trust the love that will our joys restore.

[Lines written on the death of George Wilson, son of Dr. Geo. E. Eels, aged 6 mos, which occurred at Lithopolis, Ohio, Feb. 12, 1849.]

Mother, weep no more for him,
Passed he not to heaven?
Why should grief thy vision dim?
Death is wisely given.
As we break our earthly ties,
We are made less fearful,
When at last we sacrifice
What in life is cheerful.

If his beauty charmed thy heart,
If 't was hard to lay him
Where, from sleep no more to start
Shroud and sod array him;
If a mother's love was thine,
If he was thine only,
Yet he sings a song divine,
And he is not lonely.

Soon the hour shall come for thee,
When, from earth ascending,
Thou again thy boy shalt see,
Grace and glory lending
To the countless throng who trod
Past the grave's dark portal,
On to share the joys of God,
Splendid and immortal.

## MISCELLANEOUS.

### Aunt Betsey's Fireside Lectures.

#### NO. II.—HONESTY THE BEST POLICY.

BY GEORGE W. BETHUNE.

[No. 2 Concluded.]

"HONESTY THE BEST POLICY!"

"'Deed, Mr. Wheatfield, it's hardly right to gainsay a man at his own ingle side, but I am sore grieved that you should have spoken to that leal-hearted callant in such a way. 'Honesty the best policy!' If he had had no better thought than that, neighbor Foreclose would have been long enough before he had seen his money. Did ye not hear the lad speak of his love for his neighbor, his love for his father and mother, and his love for his God? and ye would bring him down from before the throne of God and the company of blessed angels, with the cold wordly maxim, that 'Honesty's the best policy.'

"If ye mean that we shall be better off in the next world for being honest in this, policy is not the word you ought to use, for it is not a religious expression, and he that would make a bargain with God about his good works, would be sure to have the worst of it. If ye mean that an easy conscience is better than dishonest wealth, policy is not the word; you should have said wisdom, for there is no true wisdom without the fear of the Lord. But if ye mean that a man makes more worldly gain by being honest, the maxim is very far from being always true. Are the most honest men the richest, or even the most flattered by the world? The King of Israel says,

'Behold! these are the wicked ones,
Yet prosper at their will
In worldly things; they do increase
In wealth and riches still.'

The sight of this made him 'well nigh slip,' and he would never have recovered his footing had he had no better comfort to stay him up than your 'Honesty, the best policy;' for he says again,

'I verily have dared in vain
My heart to purify;
To no effect in innocence
Washed my hands have I.'

"It was only when, like our Andrew, he looked to God, and into eternity, that he was set right:

'When this I thought to know, it was
Too wonderful for me;
Till to God's sanctuary I went,
Then I their end did see.'

"Was honesty the best policy for the brave patriots of the revolutionary war, when many of them left their farms to be overrun by the enemy, and made winter marches, half starved and without shoes, to die at last on the field of battle, their very names forgotten? Or was it the honesty of the double-sided cowards who made gain of both sides, that kept their lives and property through all? Honesty the best policy! Andrew's honesty was the best policy for neobor Foreclose; but how long will it be before Andrew will make as much of it as the money he gave up? Some would say that had the lad not given up the pocket book, he would have been found out and put to shame; but that was not so certain, and a dishonest man would have promised himself cunning enough to keep his secret until he could make safe use of it. His maxim would have been, 'a bird in the hand is worth two in the bush,' especially if the one in the hand was a muckle, and those in the bush were wee. Policy means calculation, and the rogue would figure it out on the easy side. It may do for some grand merchants to say Honesty's the best policy, for their good name is part of their capital; but it's no maxim for the poor folk, when the temptation seems greater than the risk.

"Besides, dearies, the rule is soon turned wrong end foremost when we only value honesty for the sake of what it gains. Dr. McCreechie once told us of an auld heathen he called Epicoorus; who taught school in a garden, that used to tell his scholars that Virtue was the greatest pleasure. He was an honest, frugal man himself, who really liked virtue better than any vicious pleasure; but when the auld man died, and the lads were left to themselves, they found virtue not so easy, and liked feasting and drinking a great deal more; and thinking it a long road to reach pleasure by means of virtue, they made a short cut of it to pleasure at once, saying to themselves, if Virtue be the best pleasure, pleasure is the best virtue; since virtue was but the means, and pleasure the end. So I fear, that many who begin with 'Honesty's the best policy,' come to say in their hearts, Policy is the best honesty.

"God never meant that his servants should have all of this world and all the next too. Our blessed Lord was a sufferer for his honesty, and he plainly tells us, that if we are all like him, we must suffer with him. Virtue would have no praise in his sight, if it brought nothing but gain with it: it is the difficulties and trials and self-denials of virtue that make it the valour of a christian soul, as the noble army of martyrs have long since proved. We must bear the heat and burden of the day, and if in the evening we get our penny, it will be of grace, for having done all, we are unprofitable servants.

"Na! na! Mr. Wheatfield, you must not speak of honesty as a policy. Policy is just a worldly love that leaves God out of thought, and makes us think only of getting gain from our fellow men, who will pay us back only just so much as it is their policy to do. A man who is only honest, will get just the worth of his money, his meat, his fire, his house and his clothing; for if he owes the world nothing, the world will owe him nothing. They are quits. No widow's heart sings for joy, and no poor fatherless one smiles through its tears to look upon his face.—It is the generous man, that the world, bad as it is, thanks, and loves, and praises, though, may be, it soon forgets him. There is a better policy even for this world, than your mere cold honesty. But call honesty a duty and you make it a thing of the heart as well as the mind; for duty lifts up the soul to God. All duty belongs to our heavenly Master, and what we call duty to our fellow creatures, is the duty, which we owe to him, done to them for his sake and in his name. No man can serve two masters. If he do not serve his neighbor, because he serves his God, he will never be a faithful servant to either. It is when we think that all things belong to God, and that he is the Father of all men, and that wrong done to our neighbor is wrong done to God, that honesty becomes strong; for thus all the goodness of God, and all the grace of his salvation, argue within us to do right, and make wrong impiety and unthankfulness.

"It is a sweet and pleasant thing in religion, that it makes all duty lie in love. Where there is love, duty is easy; where there is no love, there is no duty but in appearance. And if ye will just think of it, ye will see that every duty God requires of it, has a love that he has sent to give it strength and joy. Is it just a sense of duty that bids the mother watch and nurse her bairns? It is her duty, but love is stronger, and more ready, and more constant, than any reasoning would be. So it is with duty always. If we do not love our fellow creatures, we can never do our duty to them, whether it be our best policy or not; but when we love them, honesty and charity go hand in hand to do them good.—Neither can we love them, I mean love them all, the stranger as well as the kindred, the wicked as well as the good, those who harm us as well as those who serve us, except we love God with all our hearts, and then love them because he loves them.

"So I say again, Mr. Wheatfield, it is a cold, selfish, deceitful maxim to teach the lad, that 'Honesty is the best policy.' Tell him to do right because it is right; because it is his duty; because God, our heavenly Father and Christ our blessed Saviour ask it at our hands, and because what a man sows in this world, he reaps in the next. I am sure that you would think very meanly of yourself, if you did what the world calls an honest act, only from a desire of making profit by it; and why should we tempt others to a meanness that we despise in ourselves, by telling them that honesty is a trade, and not a christian duty which the loving heart owes to God?"

I have tried to put down what Aunt Betsey said, in her own words and her own order; but it must be confessed that the dear old soul is often not a little discursive; a fault, I fear, she is not likely to mend as she grows older. Still, were I to put her observations in a more logical arrangement, it would not be Aunt Betsey's Lecture.

### THE MASSACHUSETTS INDIANS.

A document has been laid on our table, entitled *Report of the Commissioners relating to the Condition of the Indians in Massachusetts.*—This report has been made in pursuance of a resolve of the Legislature of May last, by which three commissioners were appointed to visit the several tribes in the Commonwealth, and make inquiries into their condition. The commissioners were Messrs. F. W. Bird, Whiting Griswold, and Cyrus Weekes. These gentlemen appear to have performed their duty with commendable zeal and dilligence, and their report affords a very circumstantial account of the present condition and wants of the scanty remnant of the aboriginal population which now lingers among us.

There are about 900 Indians now living in Massachusetts. The statistics of all the tribes are given, with the exception of the Naticks, who are scattered over the Commonwealth.—Those numbered amount to 697. Our readers will perhaps be surprised to learn that only six or eight of these are of pure blood; all the rest are what in South America are called *Mestizos* and *Zamboes*, a mixture of white and Indian, or black and Indian. All live in tribes or separate communities except the Naticks.

The *Chappequiddic* tribe dwell on a small island of that name near Edgartown, Martha's Vineyard. They are eighty-five in number, all healthy, and living mostly by agriculture. They are industrious and thriving, some of them making improvements on their land, from year to year. A few go to sea, and some turn a good penny by selling blackberries at Nantucket.—The commissioners say "they are far in advance of any other tribe in the State in improvements, in agriculture, and, indeed, in the arts and even elegancies of social and domestic life." "Nearly all live in good framed houses, most of them comfortably furnished, and many of them with their spare room' handsomely carpeted and adorned with pictures and curiosities collected in the Eastern and Southern seas." They have a school, attend church, and seldom or never go to law. There is, however, to tell the whole truth—a speck of law on the horizon; a great "cranberry case" at this moment threatens to puzzle the Indian big-wigs, but it is confidently hoped that this portentous thunder cloud of litigation will be dissipated by an amicable adjustment before it has time to discharge a bolt of discord into the bosom of the peaceful community of Chappequiddic.

*The Christiantown* tribe dwell on the northwestern shore of Martha's Vineyard. They are 49 in number, not so healthy as the Chappequiddics, nor quite equal to them in thrift, intelligence, and social comfort. These too, live by agriculture and the sea; they are peaceful and contented in their ignorance.

The *Gay Head* tribe live on the promentory of that name, which forms the western extremity of Martha's Vineyard. They amount to 174, and do not differ much in condition from their neighbors of Christiantown. They hold their lands by prescriptions, and not by any title connected with statute law. They drive a great trade in the cranberry line, sometimes selling 300 bushels in a year. They go to the picking in regiments, each one getting all he can. Their territory furnishes a peculiar sort of clay, valuable for alum and other purposes; the digging of this is another source of profit to them. Their houses are generally of wood, but some are of stone. They have a school but no regular preaching. They are quiet and contented.

The *Marshpee* tribe occupy a spot on the southern shore of Cape Cod, adjoining Sandwich and Barnstable. They are 305 in number. Most of them are farmers; some go to sea. They are behind all the preceding tribes in social condition, some living in wretched huts and some going about begging. They are said, however, to have rather improved within the last twenty years. They have two schools, maintained by the state. The religious concerns of this tribe are stated by the Commissioners to be in a bad way, owing to the creeping in of philosophy and vain conceit, or what they call "sectarianism," and "denominationalism." This we are sorry for; a Marshpee Indian ought to be above the quibbling scruples of "denominationalism;" he should regard the vain jangling of sectaries and schismatics as the crackling of thorns under a pot, and leave the polemical grinding of such "fizenless bran" to the foolish palefaces. But the Commissioners assure us that a considerable number of the Marshpee precisians refuse to listen to the spiritual outpourings of the Rev. Mr. Fish, not esteeming him to be up to the mark of "denominational" orthodox. We hope better things of Marshpee in future.

*The Herring Pond* live on the borders of Plymouth and Sandwich. Their numbers are 55. All live in comfortable houses, and their whole condition is superior to that of the Marshpee Indians. They practice agriculture and go a fishing: are quiet, industrious, temperate, and withal profoundly ignorant.

The *Fall River* tribe reside within the limits of the town of that name. This is a small tribe, numbering but 37 souls. They are very indolent and improvident, living from hand to mouth.

The *Dudley* tribe live in the town of Webster; they number 45. These are the most degraded of all the Indians in the State. Not more than half live by work, the rest beg and the women do worse. They have no schools and no preaching; but receive money yearly from the State.

The *Hassanamisco* or *Grafton* tribe are found in Grafton, and amount to only 26. They are fast melting away, and will soon become extinct. The *Punkapog* tribe in Canton and Stoughton are only 10 in number; they have no land nor property of any kind, yet are industrious and temperate and support themselves. The *Yarmouth* Indians, 58 in number, live in the town of that name, and have become so blended with the whites by intermarriage as to have lost in a great degree their Indian character, and they may be now considered practically as a part of the general population. They are, of course, in good condition. The *Naticks* are extinct as a tribe, and can only be found here and there.

The State pays for the support of the Indians about 1200 dollars a year. As the Indians are not taxed, they are not allowed to vote at State elections; but none of them, we believe, make any complaint of this. They dislike all connection with the town government in their neighborhood, and the towns people equally dislike political connection with the Indians. The Commissioners propose a scheme for absorbing them into the community, which, we think will find a formidable obstacle in the mutual jealousy existing between the Indians and those with whom they are expected to associate. Something, however may be done to improve the condition of these people, and we hope the statements and views of the Commissioners will receive proper notice from the Legislature. [Courier.

### THE POTTERY FOUND IN THE ANCIENT AMERICAN MOUNDS.

Among the mound builders the art of pottery attained to a considerable degree of perfection.—Various, though not abundant, specimens of their skill have been recovered, which, in elegance of model, delicacy, and finish, as also in fineness of material, come fully up to the best Peruvian specimens, to which they bear, in many respects, a close resemblance. They far exceed any thing of which the existing tribes of Indians are known to have been capable. It is to be regretted that none of these remains have been recovered entire in the course of our investigations; they have been found only in the altar or sacrificial mounds, and always in fragments. The largest deposit was found in the long mound, No. 3, "Mound City," from which were taken fragments enough to have originally composed a dozen vessels of medium size. By the exercise of great care and patience in collecting and arranging the pieces, a few vessels had been very nearly restored—so nearly, as not only to show with all desirable accuracy their shape, but also the character of their ornaments. They exhibit a variety of graceful forms. The material of which they are composed is a fine clay; which, in the more delicate specimens, appears to have been worked nearly pure, possessing a very slight silicious intermixture. Some of the coarser specimens, though much superior in model, have something of the character of the Indian ware already described, pulverized quartz being intermixed with the clay. Others are tempered with a salmon colored mica in small flakes, which gives them a ruddy and rather brilliant appearance, and was perhaps introduced with some view to ornament as well as utility. None appear to have been glazed; although one or two, either from baking, or the subsequent great heat to which they were subjected, exhibit a slighly vitrified surface. Their excellent finish seems to have been the result of the same process with that adopted by the Peruvians in their fictile manufactures. Notwithstanding the regularity of figure and uniformity of thickness which many of the specimens of aboriginal pottery exhibit, it is clear that they were all moulded by hand. There is no evidence that the potter's wheel was known, nor that the art of glazing, as now practised, was understood. It is not impossible, but, on the contrary, it appears extremely probable, from a close inspection of the mound pottery, that the ancients possessed the simple approximation towards the potter's wheel, consisting of a stick of wood grasped in the hand by the middle, and turned round inside a wall of clay, formed by the other hand, or by another workman.—The polish, which some of the finer vessels possess, is due to other causes, and is not the result of vitrification. That a portion of the ancient pottery was not baked is very certain; but that another portion, including all vessels which were designed for common use, for cooking and similar purposes was burned, is equally certain. [Ancient Monuments of the Mississippi Valley.

MISS MITCHELL, THE LADY ASTRONOMER. We have received, through the kindness of a friend, a phamplet printed for private circulation, containing a most interesting account, prepared by the Hon. Edward Everett, late president of Harvard University, respecting the discovery of a comet by Miss Maria Mitchell, of Nantucket. From this pamphlet we learn that in the year 1831 a gold medal of the value of twenty ducats was founded by the King of Denmark, to be awarded to any persons who would first discover a telescopic comet; and that on the 1st of October, 1847, at half past ten o'clock, P. M. such a comet was discovered by Miss Mitchell, nearly vertical above *Polaris*, about five degrees. With characteristic modesty Miss Mitchel declined to allow her father (Hon. William Mitchell) to publish her discovery immediately, remarking, "If it is a new comet, our friends, the Bonds, of Cambridge, have seen it." The failure to communicate, by the mail following the discovery, to the Minister of Denmark, the fact of the discovery, technically debarred her from the receipt of the medal, although it was fully admitted by the judges, Prof. Schumacher, at Altona, and Prof. Airy, of Greenwich, that the comet was first seen by Miss Mitchell.

Mr. Everett first brought the subject before these judges, who were, however, not authorized to set aside the published conditions of the award. He then, by the advice of the excellent charge d'affaires for Denmark, and through the agency of our Minister at Copenhagen, and the Danish Minister of Foreign Affairs, appealed to the King of Denmark, who directed that the medal should be conferred upon our learned country-woman, who is said to be the first lady in the world who was ever thus honored. Miss Mitchell's abilities as an observer have for some years been recognised, and used in one of the public works of our country. By way of showing this lady's priority in discovery, we may mention the fact that on the 3d of October the same comet was first seen at Rome by Father de Vico; on the 7th of October in England by W. R. Dawes; and on the 11th of October at Hamburg by Madame Rumker, the wife of the director of the observatory in that city.

The pamphlet prepared by Mr. Everett is exceedingly interesting, for it contains his own history of the discovery, together with all the correspondence, which has resulted so satisfactorily to the parties immediately concerned. [National Intelligencer.

The most worthless of all family treasures are indolent females. "If a wife knows nothing of domestic duties beyond the parlor or the boudoir, she is not a help-mate, but an incumbrance.

GOLD HUNTING. Mr. Prescott, in his history of the Conquest of Peru by the Spaniards, gives the following as the result of the great gold finding which set all Europe crazy in those days. Can it not be regarded as applicable to the present mania?

"It was the story often repeated in the history of Spanish enterprise. A few, more lucky than the rest, stumbled on some unexpected prize, and hundreds attracted by their success, press forward in the same path. But the rich soil which lay on the surface had been already swept away by the first comers, and those who followed were to win the treasure by long protracted and painful exertion. Broken in spirit and in fortune, many returned in disgust to their native shores, while others remained where they were, to die in despair. They had thought to dig for gold—but they dug only their graves."

AMERICAN ENTEPPRIZE AND TALENT. The mechanics and others of Charleston recently formed an association for their mutual benefit. A more diversified industry is the object. Mr. Gregg, well known for his writings on Southern labor, spoke as follows:—

"Travelling North, some time since, I became acquainted with the great mechanic, J. B. Bigelow of Boston, now in the receipt of $15,000 per annum, as consulting Engineer to the Factories at Lowell and elsewhere. In a personal interview he gave me a short account of his life. He had in his youth studied physic, and taking his degree in the profession, endeavored to make a living in its practice. His heart not being in the pursuit, but always hankering to give his mind employment according to its turn, he failed entirely. He next tried merchandise, and formed a co-partnership with that view. In a short time his interest slackened in this business also, and his attention became so taken in the completion of a machine he had designed, and was constructing, that his partner found it necessary to dissolve the connection. This was done, and he was thrown upon himself, embarrassed, unhappy, without money and in debt. He had nothing and owed four hundred dollars.

In this condition he encountered a manufacturer, showed him his machine, which was made to weave a Marseilles quilt. Its plan was approved, and the manufacturer purchased it for $400. With this sum he paid his debts and became free. Soon after he went to New York, and there saw in a shop window a Marseilles quilt of finer texture, woven in a style different from any previously known. It immediately occurred to him, that he could make a machine which would accomplish a similar work. He returned to Boston, saw his friend, the manufacturer, mentioned his new plan, told him of its superseding the first one, and offered it to him for sale. The manufacturer proposed to him a co-partnership in the application of the new machine. It was accepted, Factories were erected, and from that time his fortune dated. He afterwards invented machines for weaving Ingrain carpets, Brussels carpets, Coach Lace, and Ginghams, for the doing of which, there are no mills in the world, except those in the State of Massachusetts."

OCCUPATIONS OF MASS. LEGISLATORS. The following list, from a document prepared and published by Mr. Alexis Poole, Doorkeeper to the House of Representatives, gives the occupations and places of birth of the members of the Senate and House of Representatives of Massachusetts:

"Farmers 76, Merchants and Traders 45, Lawyers 36, Clergymen 11, Boot and Shoe Manufacturers 13, Manufacturers 14, Master Mariners 10, Carpenters 10, Teachers 9, Physicians, Printers and Editors 6, Builders and Masons 6, Mechanics 4, Blacksmiths 4 Wood, Coal and Lumber Dealers 4, Machinists 4, Engineers and Surveyors 3. Total 263.

Painters, Carriage Makers, Butchers, Tallow Chandlers, Stove Dealers, Tailors, Cotton Manufacturers, 2 each, 14; Cordwainer, Caulker and Graver, Card Manufacturer, Real Estate Dealer, Colorer, Whip Manufacturer, Plane Maker, Miller, Iron Manufacturer, Shipwright, Cabinet Maker, Glass Manufacturer, Conveyancer, Cashier, Notary Public, Express Agent, Millwright, Hardware Dealer, Seedsman, Town Collector, Wood Dealer, Sugar Refiner, Treasurer, Clock Maker, Cooper, 1 each, 25. Total 302.

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